



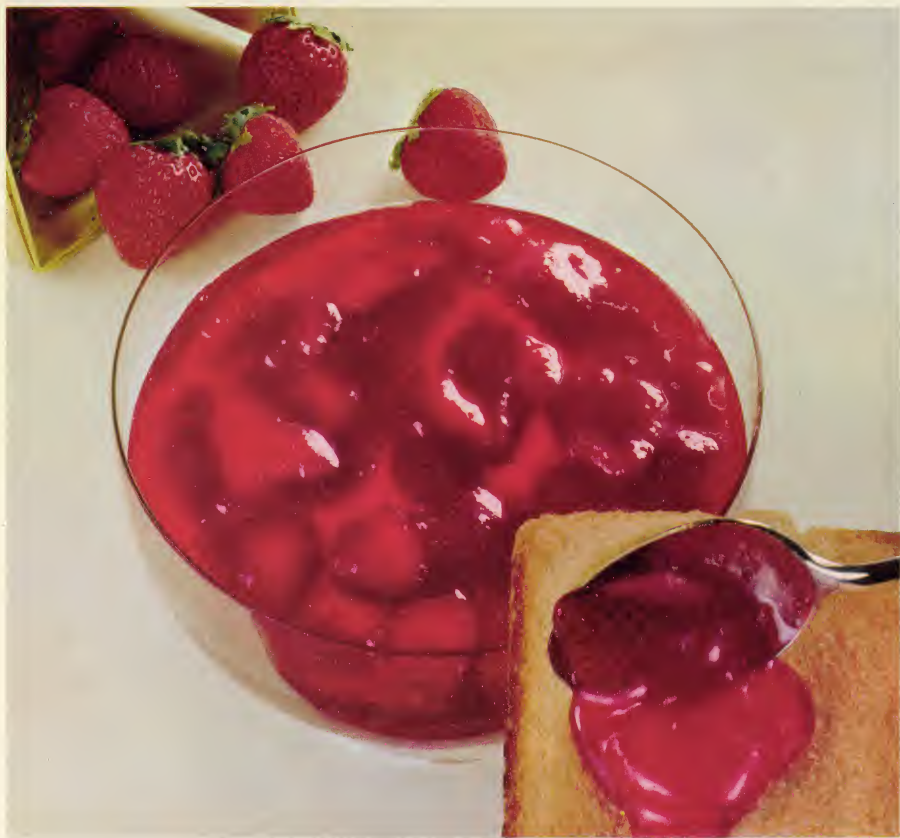
*The Improvement Era*

*June 1960*

E

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A



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**Recipe: Strawberry Jam.** Crush 2 quarts fully ripe berries. Mix  $4\frac{1}{2}$  cups prepared fruit in large saucepan with 1 box powdered Sure-Jell. (Or use liquid Certo—recipe on bottle.) Stir over high heat until mixture comes to boil.



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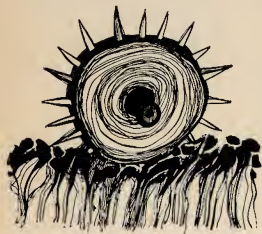


**Remove from heat;** alternately stir and skim foam for 5 min. Ladle into 11 medium jars. Cover with paraffin. Sure-Jell and Certo are recommended by General Foods Kitchens.



## Exploring the Universe

by Dr. Franklin S. Harris, Jr.



### The Harrow

The harrow was known in the Roman Empire where it was used for tearing out weeds. Perhaps in Roman times, too, as well as in the Middle Ages it was used for covering the seed, which it did faster than the plow. The rolling cylinder of oak fitted with iron spikes was employed during the Middle Ages for breaking difficult ground and for leveling the threshing floor.

### Underwater Noises

Studies have been made of the production of underwater noise by marine life by scientists of the Naval Ordnance Laboratory. Measurements along the Atlantic Coast of the United States found the frequency (pitch) distribution of the sounds varied with location. The amount of sound varied with the time of day. At Wolf Trap, Virginia, the sounds were most intense in June and July at 9 p.m. By the action of special drumming muscles against the fish's air bladder, the croaker fish makes a noise like the sound of an electric drill being driven into asphalt. The toadfish makes an intermittent, low-pitched musical blast of about 1/2-second duration similar to that of a boat whistle. The sea robin has a sound described as a "modulated, rhythmic squawk, squeal, or cackle, resembling noises ordinarily associated with a barnyard."

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## Contents for June 1960

## Volume 63, Number 6

## Church Features

The Editor's Page: To Be So Anchored, <i>President David O. McKay</i> .....	382
Your Question: Why Did the Lord Permit the Destruction of the Book of Commandments? <i>Joseph Fielding Smith</i> .....	384
General Conference: Duty of the Church to Teach Fundamentals, <i>President David O. McKay</i> .....	394
The True Word of Jesus, <i>President J. Reuben Clark, Jr.</i> .....	395
Watch and Be Prepared, <i>President Henry D. Moyle</i> .....	399
Joseph Smith's First Prayer, <i>President Joseph Fielding Smith</i> .....	401
General Conference Index .....	374

The Church Moves On, 378; Melchizedek Priesthood, "Lest We Forget," 366; Presiding Bishop-  
ric's Page, 368.

## Special Features

The Junior Partner, <i>Morris A. Shirts</i> .....	380
What Is An Ideal Family? Conc., <i>W. Cleon Skousen</i> .....	392
Are You Talking with Them or to Them? <i>James B. Allen</i> .....	390
The Language of the Book of Mormon, by the late <i>James L. Barker</i> .....	388
The Spoken Word from Temple Square, <i>Richard L. Evans</i> .... 446, 448, 452, 458, 462	
Exploring the Universe, <i>Franklin S. Harris, Jr.</i> , 369; These Times: The Contest with the Russian Economy, <i>G. Homer Durham</i> , 372; Letters and Reports, 376, Fathers, <i>June Holbrook</i> , 457.	
Today's Family: <i>Florence B. Pinnock</i> , Editor	
This Happy Atmosphere .....	470
To a Teenage Girl .....	474
The Last Word .....	480

## Stories, Poetry

Squeebe, <i>Orvid E. Howell</i> .....	385
Don't Be a Dead Pigeon, <i>Genevieve Van Wagenen</i> .....	386
Poetry .....	406, 409, 416, 426, 440, 442, 446, 448, 454, 456, 475, 477, 478

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## ART AND PHOTO CREDITS:

Era Staff, art, 369; 372, 376, 380, 382, 384, 388-389, 390-391, 466, 468, 470-471, 474, 480  
Lillian, 382  
Dale Kilbourn, art, 385  
Virginia Sargent, art, 386, 387  
Dave Burton, art, 392  
Dobson Broadhead, sketches, 394-441  
H. Armstrong Roberts, 470

## THE COVER:

"The Morning Breaks . . ." and soon the shadows will be fleeing. But Nelson Wadsworth's camera has caught "Morning at Jacob Hamblin Arch" for the Era cover. The locale is the Hole-in-the-Rock area of southern Utah.

Cover lithographed in full color by Deseret News Press.



# summer reading recommendations

## 1. YOUTH OF THE NOBLE BIRTHRIGHT

These are the Series of Fireside Chats given throughout the Church by the General Authorities the first thirteen Sunday evenings of 1960. They include President McKay's talk on "Courtship and Marriage," and twelve other discourses by Mark E. Petersen, Marion D. Hanks, Spencer W. Kimball, Howard W. Hunter, and Harold B. Lee. Thirteen full-page illustrations and a frontispiece of President McKay.

1.75

## 2. STORIES FROM MORMON HISTORY

Alma P. and Clea Burton

Dozens of stirring stories, many of them little-known, taken from early Mormon history are now compiled in this single volume for absorbing reading and use in preparing lessons and talks. Selections include a variety of incidences such as Karl G. Maeser's conversion, William Clayton's description of a buffalo stampede, and others.

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## 3. A READER FOR THE TEACHER

Compiled by A. Hamer Reiser

Here's a new help for the teacher from outstanding LDS teachers such as Karl G. Maeser, George Q. Cannon, Lowell Bennion, Marion G. Merkeley, and others. These selections brought together in a single volume discuss discipline in the classroom, preparation and organization of lesson material, use of various teaching aids, etc. They are the best that have appeared over the years in *The Instructor Magazine*.

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## 4. FAITH IN A DAY OF UNBELIEF

David H. Yarn, Jr.

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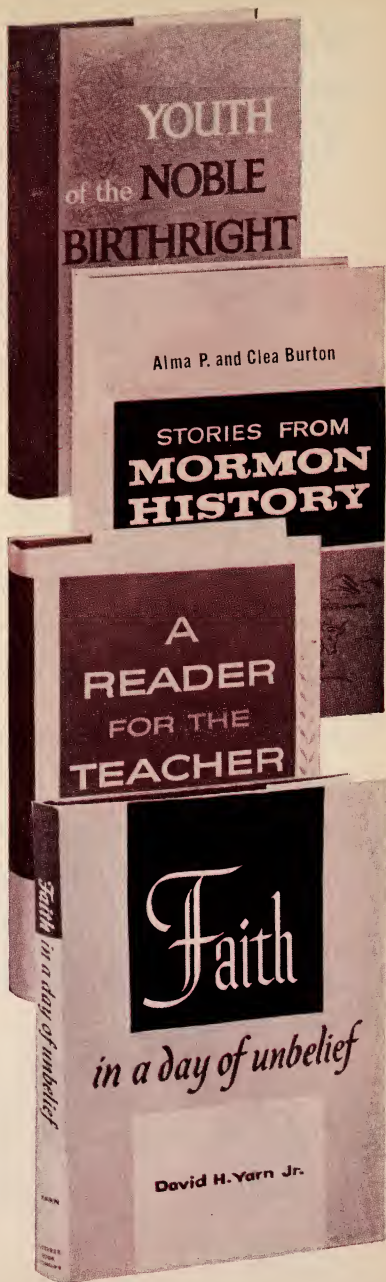
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*These Times*



## The Contest with the Russian Economy

by Dr. G. Homer Durham

Vice President, University of Utah

The long-famous "cold war" now has its urgent "fronts" in the realm of space missiles, cultural exchange, and economic competition.

Following is a digest of a recent State Department Publication, No. 6777. It reveals the official US concern for the economic phase.

"International communism—inspired, spearheaded, and financed by Moscow—persists in wanting to communize the world.

"Russia began about 1954 to use economic programs to gain greater influence in the less developed countries.

"The Soviet economic offensive feeds on the ambitions as well as the dissatisfactions of the less developed countries of the free world."

### "The Primary Motivation— Political Gain"

Together with the USSR, Communist China seeks to impress less-developed countries, particularly in Southeast Asia, with its progress toward industrialization and to recommend its type of planned and controlled economy as a model for Asian economic development. In so doing, the Communists carefully conceal the cost in loss of human freedom and dignity; however, they stress the

affinity with fellow Asian countries which have suffered the ills of underdevelopment.

Immediate political objectives and tactics of the Communists vary considerably from country to country. The Soviet Union's purposes in giving economic aid to India and Burma are different from those involved in Egypt and Syria or in Latin America.

One of the most important objectives of the Soviets is to establish their influence in crucial uncommitted areas by acquiring good will, especially among powerful key groups.

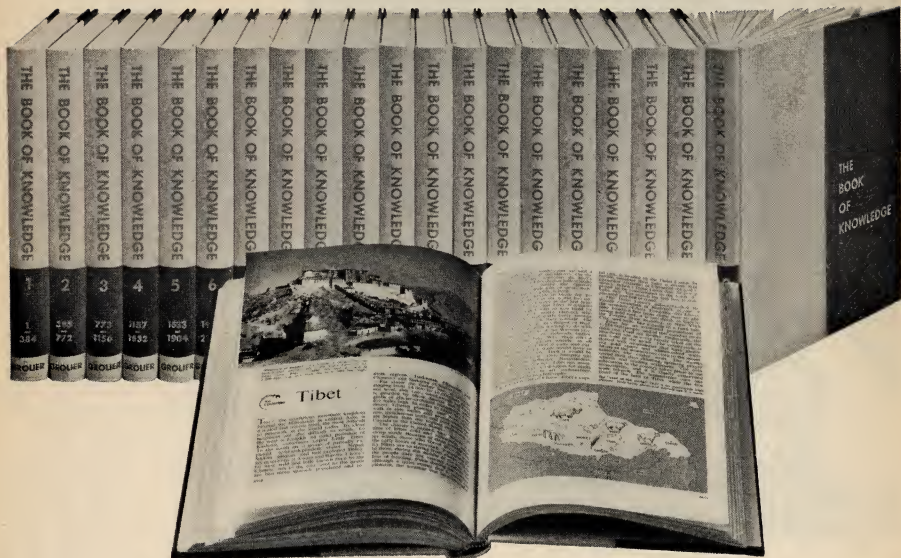
To accomplish this objective, the Soviet economic deals are designed to fit into the context of broader political activities in the area, such as supporting Arab, Indian, Afghan, and Indonesian national aspirations.

### "Propaganda Objective— Exploiting National Aspirations"

The specific propaganda points which the USSR seeks to impress upon the less-developed countries are woven into its economic offensive.

In doing this, the propaganda side  
(Continued on page 478)

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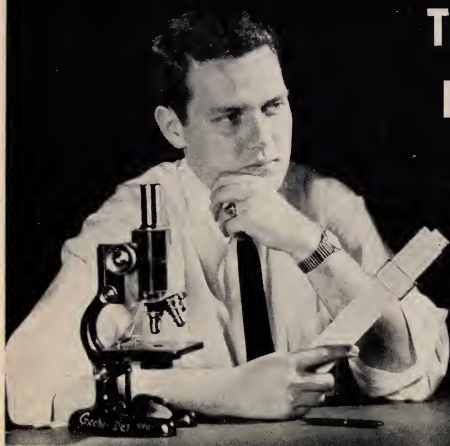
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2nd Term, July 18

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Sept. 26-27

## April Conference Index

### SPEAKERS

Benson, Ezra Taft	427
Brown, Hugh B.	412
Buehner, Carl W.	421
Christiansen, ElRay L.	409
Critchlow, William J., Jr.	405
Clark, J. Reuben, Jr.	395
Evans, Richard L.	402
Hanks, Marion D.	431
Hinckley, Gordon B.	425
Hunter, Milton R.	438
Isaacson, Thorpe B.	413
Ivins, Antoine R.	408
Kimball, Spencer W.	426
Lee, Harold B.	433
Longden, John	436
McKay, David O.	394, 441
Morris, George Q.	429
Moyle, Henry D.	399
Petersen, Mark E.	406
Richards, LeGrand	431
Romney, Marion G.	435
Sill, Sterling W.	418
Smith, Eldred G.	417
Smith, Joseph Fielding	401
Sonne, Alma	411
Stapley, Delbert Leon	420
Taylor, Henry D.	439
Tuttle, A. Theodore	423
Wirthlin, Joseph L.	403
Young, Levi Edgar	415
Young, S. Dilworth	424

### SUBJECTS

Aaronic Priesthood	402, 421
Advertising	413
Australia	420
Blessings	441
Book of Mormon	405, 435, 438
British Mission	423
Church history	415
Columbus	415
Communism	394, 427, 429
Example	394, 418, 425
Faith	420
Fathers	418
Forgiveness	438
Freedom	427
Genealogy	409
Golden Plates	405
Gospels, the	402, 438
Honesty	413
Honor	406
Institutes	423
Jesus Christ	395, 411
Jews	429
Joseph Smith	401, 421, 426
Law	431
May Day	431
Missions	420, 433, 435
Missionaries	399, 408, 425, 431, 436
Mortality	402
Men, Great	428
Nephi	438
Patriarchal Blessings	417
Pilgrims	415
Preparedness	439
Restoration	401
Resurrection	438
Science	406
Scout Oath	399
Second Coming	399
Seminaries	423
Seventies	408
Sons	418
Stakes	420, 433
Temple Work	408
Temptation	394, 441
Testimony	408, 411, 421, 431, 433
Tribute to a Great Teacher	424
Word of Wisdom	394ff
Youth	431

NOTE: Elder Howard W. Hunter of the Council of the Twelve addressed the nationwide radio audience of the Columbia Broadcasting System on the "Church of the Air"; Elder Alvin R. Dyer is in Europe as president of the European Missions; President Bruce R. McConkie spoke at the priesthood session. Mr. Sumner G. Whittier, Administrator of Veterans' Affairs, Washington, D. C., briefly addressed the conference. All sermons will be found in the Conference Report pamphlet.

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# SAFeway



## Letters and Reports

Dear Editors:

This has been a delightful day. Outside, the skies are leaden and gray and a cold north wind is blowing; but inside, there is no gloom for we have just read your review in the Era of our new book *A Child's Story of the Prophet Brigham Young*. It is truly beautiful—so warm and generous. It makes us feel quite humble and so very grateful.

We wish to congratulate you for the wonderful magazine you are helping to produce.

Thank you for your kindness and we pray that God will bless you and keep you.

Affectionately,

Dea and Glen Neeley

Los Angeles, California

Sister Dessie L. Newman Middleton (Mrs. D. L. Middleton), Los Angeles, California just celebrated her one hundred and second (102) birthday March 11, 1960. She was born in Lehi, Utah, then known as Deseret. She looks forward to each issue of the Era which she reads and enjoys. She has had the Era and other LDS Church publications in her home for many, many years. Her motto is and has been "Learn something new each day" which she still tries to put to use and the Era keeps her up to date with the younger generation of the Church.

Pearl M. Dodge



Pictured above is Michael Meservy who, at 13 years of age, was recently recognized as the first Eagle Scout in Troop 70, Logan 13th Ward, Mount Logan (Utah) Stake.

Having earned a sufficient number of merit badges last fall Michael had to wait out the required length of time before

Tremonton, Utah

he could officially be named an Eagle Scout.

He has qualified for a junior leader award, was elected to the Order of the Arrow (a high school scouting fraternity), and is serving as senior patrol leader for his troop. He has also been awarded sufficient merit badges for his Silver Palm award as soon as he waits out the required length of time. Michael received an individual award last year for his priesthood work in addition.

At the Ben Lomond Stake MIA Conference in Ogden, Utah, Mr. and Mrs. Kenneth Lee Hull received the Master M Man and Golden Gleaner awards and pins.

Kenneth is the son of Mr. and Mrs. Robert R. Hull of Ogden and RaMona is the daughter of Mr. and Mrs. Marvin M. Neeley of Franklin, Idaho. Kenneth was



graduated from Ogden High School and Seminary. He is also a graduate from Weber College and Institute. He is now attending Utah State University where he will graduate in the spring from both the university and the institute. He has filled a stake and full-time mission. He has received several 100% awards in the priesthood program and has been very active in the 29th Ward, Ben Lomond Stake.

RaMona graduated from Preston High School and Seminary. She has achieved eight years of 100% attendance at Sunday School, Sacrament meetings, and Mutual. She received her Honor Bee, Second Year MIA Joy Award, and her Silver Gleaner. While attending the 29th Ward in Ogden she was Sports Director in the Mutual.

(Continued on page 460)





Well-known construction superintendent Frank Lempere with volunteer workers at site of new church building.

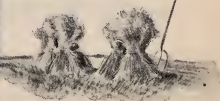
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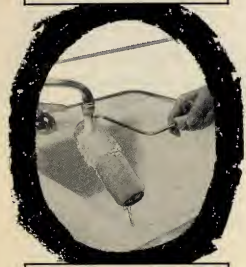
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## The Church Moves On

March 1960

**18** Holladay Stake receives new leadership as Elder A. Ray Curtis, the first counselor to President Bernard P. Brockbank, was sustained as president. Elder William Wayne Prince, second counselor to President Brockbank, sustained as first counselor. Elder Marvin E. Pugh sustained as second counselor. President Brockbank is called as president of the Northern British Mission. The Holladay area of Salt Lake County is said to have been named in honor of John Holladay, an earlier settler on Cottonwood Creek. . . . In Granite Stake, Elder Spencer H. Osborn sustained as first counselor, succeeding Elder C. Laird Snelgrove, who is called as president of the Argentine Mission; Elder Leonidas D. Mechem sustained as second counselor succeeding Elder Osborn.

**19** Carolyn Dunn reappointed to the YWMA general board; Annie H. Olson appointed to the Primary general board.

**25** The First Presidency announced the appointment of Elder Richard W. Maycock as president of the Northern States Mission, succeeding President Richard C. Stratford. President Maycock, currently serving as a high councilman in Monument Park (Salt Lake City) Stake, will be accompanied to the mission field by his wife and five of their six children. Their oldest son is expecting a mission call himself. With headquarters in Chicago, the Northern States Mission comprises Illinois, Wisconsin, and Iowa. When the name "Northern States" was first applied to a mission in 1890, the area embraced was twenty-two states and part of Canada.

**26** The Deseret Sunday School Union announced the appointment of two seminary teachers to their board—Elders Golden L. Berrett and Marshall T. Burton.

History repeated itself when Mar Vista Ward won the all-Church M Men basketball tournament for the second time in two years. This time they defeated Lomita, fellow Californians, by a score of 46-42. Other finalists were Logan 18th, third; Ogden 12th, consolation; Roosevelt 4th, fifth place; Snowflake 2nd, sixth. In the college division, Brigham Young 22nd won over Utah 5th, with a score of 45-43, followed by Arizona State, Snow College (consolation); Utah State 5th, and Southern California. This was the 38th tournament season for the M Men, long known as the world's largest basketball league.

(Continued on page 455)

ANNOUNCING

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**Rich with the authentic**  
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**GIANT OF THE LORD**

by James S. Brown

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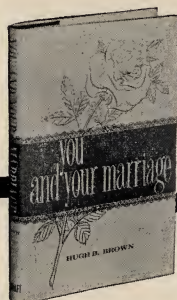
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by Morris A. Shirts

I am an executive in a rather important firm. Because of its importance, I spend long hours daily dealing with the business at my office and going wherever business requires me to go. I leave home early in the morning and get home late at night. Business has been pretty good recently. So good, in fact, that I have decided that additional help is necessary, and to take over when I am gone. I advertised for a junior partner and received a stack of applications. They are all pretty much alike—routine answers to routine questions—date of birth, age, nationality, etc. However, one of them attracted my attention when I got down to the item on "Past Experiences and Positions." Here on this application was a list of qualifications which extended for several pages. The list was incredible! I couldn't believe that one person could have had such a background and still be alive! The applicant was either a liar or a genius gifted with administrative ability. The possibility of obtaining such a person for my firm would not let me assume the applicant to be a liar, so I read down the list. It went something like this:

*Physician:* I have the complete responsibility for the health and well-being of several people. I am on call during daylight and darkness to attend to their needs.

*Nurse:* In addition to the above, I also serve as the day and night nurse for this group, getting up all hours of the night to take temperatures, administer medicine, and give comfort. During the day I am also on duty to give first aid and treat all kinds of minor aches and pains and injuries.

*Lawyer-Psychologist:* I am also serving as a psy-

chologist to settle arguments, large and small, and to help adjust claims and counter-claims so as not to disturb personalities.

*Psychiatrist:* I am serving also as a full-time psychiatrist, as it is my job to know these people intimately so as to be able to predict actions and reactions during emergencies.

*Dietician-Cook:* I must also prepare three well-balanced meals for this group and make sure they eat the proper foods and in the right quantities.

*Teacher:* It is my duty to teach and instruct this group in ethics, morality, spirituality, and secular learnings.

*Purchasing Agent:* I also act as purchasing agent for clothing of all kinds as well as equipment and supplies and foodstuffs. This is quite a task at times of scarcity, but we have managed quite well so far.

*Financier-Accountant:* Among other things, it is my duty to balance the books, make the investments, and see that the bills of this organization are paid.

*Servant:* It falls to my lot also to be the servant of this organization. I do the laundry and the janitorial work in my spare time. During slack seasons, I also clean the windows and tidy up the outside of our establishment.

The list went on for several pages. The ability of this person as an organizer and manager was obvious; but at this point I was sure I could not afford such an accomplished person, and hurried to the next question. "What salary will you expect, and why do you want to change jobs?" The answer was astounding. "I want no salary, I just want to be your Junior Partner." I then, of course, turned over the page to see the signature which read, "Your Wife."

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## *To Be So Anchored*

by President David O. McKay

Years ago, the good ship *Marama* had anchored off the island of Rarotonga, and the passengers who desired to go ashore had to sail in small boats to the landing. When asked why he didn't run his vessel nearer the shore, Captain Aldwell replied by pointing to huge steel ribs lying wave-beaten on the reef, grim and solemn reminders of the result of going too near the submerged coral in a treacherous harbor! A few years previously the captain of that wrecked vessel had anchored, and undoubtedly in ordinary circumstances all would have been safe and well; but in the sudden storm that arose, he had been unable to get his ship to sea, and in spite of strenuous efforts, he had seen his beloved ship dashed upon the rocks. But the commander of the *Marama* had not only anchored but had anchored in safety.

It is glorious when one's soul is so anchored, for when it is, it is anchored in truth. When this is the case, life is truly a joy. Notwithstanding the trials and difficulties incident to everyday life, such a one finds a solace entirely unknown to the one who is drifting. Storms of passion and tempests of doubt may wreck the drifter on the rocks of despair, but they spend their fury in vain upon the man or woman of faith.

Faith is the great need of the world today, faith that there is a God in heaven, who is real, not just a force, but a Father who hears prayers and answers them, the Father of our Lord and Savior, Jesus Christ.

Faith in God cannot of course be other than per-



sonal. It must be yours; it must be mine; and, to be effective, must spring from the mind and heart.

To be so anchored in faith is the sincere desire of every honest person; but the great question *How?* is always clamoring for an answer. Fortunately, an answer has been given in sacred literature. Ether, in the Book of Mormon, proclaimed:

"... whoso believeth in God might with surety hope for a better world, . . . which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works, being led to glorify God." (Ether 12:4.)

This being true, surely we have found the answer to the longing of the heart; for to sense nearness to God, to have an unwavering confidence in him as our Father, and to know that he has a divine plan of salvation for his children, is to have the surest, safest anchor known to humanity.

But note that the Prophet Ether said: "... whoso believeth in God. . . ." There is a difference between *believing* and *believing in*. As I once wrote in a lesson manual that was used by the elders of the Church: We may believe what a person says without believing in him. If we believe in a person, we imply that we admire that person's character, and desire to emulate his worthy example. We naturally make a part of ourselves the virtues we see in our ideal.

Now, with this thought in view, let us ask ourselves in deep earnestness if we really and truly *believe in*

Jesus Christ. If we do, we surely cannot help expressing that belief in a constant desire to emulate the Savior's manhood; to cultivate his gentleness; to partake of his purity; to practise his forgiveness; to make his sinless, perfect life our constant guiding star, our one hope and aspiration.

Faith in God—faith in Jesus Christ as the Savior of the world; faith in his gospel as a guide through life; a faith that springs from the heart and is therefore genuine; a faith that moves to noble and Godlike action—such a faith is an anchor to the soul, immovable—infinite!

Such is the faith that inspired the apostles of the Lord. Such, the faith that gave strength and peace even in martyrdom to the despised and persecuted early Christians! Such is the faith that opened the heavens to the Boy-Prophet Joseph Smith. Such is the faith that is the uplifting power among the leaders of the Church of Jesus Christ of Latter-day Saints today!

All who have such faith, though they may be tossed about in a tempestuous world, have nevertheless the safest and most steadfast anchor of the soul. Pray for it; strive for it; there is no salvation without it.

Every man will do well to pray with Emerson: "Oh, God, make me willing to be willing to do thy will." The responsibility, therefore, of making the world better belongs to you, and to you, and to millions of others professing his name.

# Your Question

Answered by

Joseph Fielding Smith

President of the Council of the Twelve

## WHY DID THE LORD PERMIT THE DESTRUCTION OF THE BOOK OF COMMANDMENTS?

Question:

*"A question that has disturbed me greatly is why the Lord permitted the mob to destroy the press, and the Book of Commandments when it was so nearly ready for publication, and the revelations had been approved by the Lord; the sheets had been dedicated to the Lord; and the people had worked so hard to finance and print them. There must be a reason, but I do not understand it."*

Answer:

In the beginning our Eternal Father gave to man his agency. This great gift permits every soul to act on his own judgment or desire. He may be obedient to law and order, righteousness and truth, or he may take the opposite course without interference from our Father in heaven. Because of this agency, and the activity of Satan,<sup>1</sup> wickedness has prevailed in the world from the beginning. Contrary to the commandments of the Lord that men should live in peace and righteousness and respect the rights of others, they have used this agency to rebel against God and commit all manner of sin. The mission of Lucifer, as we all should know, is to fight truth and destroy the works of the Lord and the salvation of mankind if he can. In the destruction of the printed sheets of the Book of Commandments it was the intention of the mob to destroy the work of the Lord which had been started. Perhaps they thought they had succeeded. The destruction of the press and the printed copies of the revelations did not retard the work which continued to progress and spread in various parts of the world. The plottings and evil intentions of the enemies of truth never succeed in the end. Their victories are always temporary and the Lord overrules them.

This destruction of the Book of Commandments occurred in July 1833, but the publication of the revelations was retarded only until 1835, when the

first edition of the Doctrine and Covenants was published in Kirtland, Ohio. This publication contained the revelations that had been printed in Independence and others that had been subsequently received, therefore it was better than the Book of Commandments would have been. The destruction of the printed copies in Independence delayed the publication temporarily, but it permitted these evil-minded men to fill the measure of their wickedness.

How different it was in the attempt of wicked men to destroy the plates of the Book of Mormon. Every plot failed, and every attempt to destroy the manuscript and prevent the publication came to naught, and the Lord protected the publication to the end.

A great loss has come to the world in the mutilation of the original records of the ancient prophets. We may, however, be sure that the Lord has preserved in his own way the records and writings of the ancient prophets, and he has promised to reveal them in their purity in his own way and time,<sup>2</sup> but he permitted Satan and his emissaries to remove from these records many of the most plain and precious parts and because of this the inhabitants of the world stumble in unbelief and darkness and Satan has great power over them.<sup>3</sup> We may not always see clearly and thus we stumble and cherish false ideas in relation to the work of the Lord. Perhaps in the apostate condition of the world, the Lord permitted the enemies of truth to remove these plain and wonderful truths for in their darkened minds and lacking of divine direction, they would not have understood them.

We should all be assured that the Lord has never relinquished his control and his power to bring to pass his purposes according to his will in his own due time and manner. He permits men to go just so far, and then he stops them if they have plans that are contrary to his decrees.

<sup>1</sup>Moses 5:13.

<sup>2</sup>Ether 4:6-7.

<sup>3</sup>1 Nephi 13:24-29.



## "SQUEEBE"

by Orvid E. Howell

Because I taught school for twenty years and worked with boys in scouting, many people ask me, "What about this startling increase in juvenile delinquency?"

Of course, as there is no single cause for it, there is no universal panacea. One thing we as individuals and as organizations can do is to seek out and try to help the boy who is at the crossroads; the point in his life when he will either go up or go down. Despite the fact that many children seem so calloused that nothing will help them, I have seen few who could not be helped if the right person came along at the right time and said or did the right thing.

I have stood at the crossroads myself. I have seen many at the crossroads. For instance, there was Melvin.

Melvin's father was well-respected, a successful farmer, a county commissioner. Melvin's mother was

dead. He had a stepmother of sorts. He was thirteen.

Melvin was in trouble at school. Someone had written stuff in a girl's textbook. The girl accused Melvin. The handwriting matched his. Melvin made an emphatic denial, but guilt was large on his face.

The long-suffering school superintendent, exasperated, called in the school board, three men and two women. Reluctantly he recommended the reformatory. Drastic, but in view of repeated offenses—vandalism, thefts, etc., he felt that it was the last resort.

Two board members agreed at once; three demurred.

"Reform school never helped a kid," one man said.

One woman thought they should try to reach the boy, get him to erase the offensive words and apologize. "Ask forgiveness," was the way she put it. "If only someone could get under his skin," she said.

The superintendent smiled cynically. He knew the thickness of Melvin's skin. They finally voted three to two to let the matter rest for a while and get various people of the little community to talk to Melvin—to try to pierce the "hard shell."

The woman trustee tried. Melvin was unabashed and rock firm. Melvin's father tried. But he understood livestock better than he did boys. He lost his temper. The mathematics instructor tried next—Melvin was a whiz in math—the man got nowhere.

They asked me to try. I'd had Melvin in a Scout troop briefly—too briefly. He couldn't look me in the eye, but his will never wavered. We all gave up.

No one thought of Joe, the old RFD mail carrier. No one knew that he and Melvin were sort of buddies. Melvin called him Uncle Sam. He called Melvin, Squeebe.

"Hear you got trouble, Squeebe," he offered.

Melvin registered surprise. "Me? I got trouble? Nix."

"You lie through your teeth," the old man said firmly. "And what's more, you know you're plumb wrong."

Then he put his arm around the boy, and his voice softened. "I allus liked you, Squeebe," he said. "You're too darn good a kid to ack this way. I knowed your mother, Squeebe. Fine woman. You take after her."

Squeebe's chin quivered. The shell crumbled. He went back to school, made things right, and gave no more trouble.

That was more than thirty years ago. Old Joe is dead. Melvin is a successful CPA. He has two boys of his own.



# DON'T BE A DEAD PIGEON

One day our family visited the beautiful Seattle Zoo. We were standing in front of an enclosure or large cage containing a Sun Bear. The cage was completely enclosed. Over the bars of the cage was a fine mesh wire which extended halfway up to protect and keep out childish fingers or teasing adults. The upper part of the enclosure which extended over the top was of a much wider spaced wire which made for better viewing.

We were admiring the sleek black fur and the large coral colored "V" upon the chest of the bear when a sad and thought-provoking incident occurred. A pigeon from a nearby tree flew to the top of the cage. Then being tempted by some morsel of food on the floor of the cage, it flew down to partake. Immediately the bear was after it. The pigeon seemed to sense its awful predicament; in confusion and utter despair it flew to one corner then another, with the bear in swift pursuit. The growl of the bear, the terrified screech of the bird, and the violent flapping of wings against the bars soon brought a crowd. Someone shouted to a caretaker, "Do something quickly!" Our children who had witnessed every move, in fear began shouting instructions. "Fly up! fly up!" they called. "Fly to the top of the cage! Get out of his reach!" they urged. "You can get out the same way you came in." Even if the pigeon could have understood and followed their instructions, it was too late now. The bear was viciously mauling its helpless little victim. The feathers were falling like leaves in autumn, and blood was beginning to trickle from the quivering little breast. In just a matter of mo-

ments the bear devoured his helpless, foolish, little victim and there was little evidence left on the floor of the cage to tell of the sad experience that had just taken place.

"Just think," our little ten-year-old said sadly, his lips quivering, "it was a happy, free little bird until just a few minutes ago. It should have stayed out of the cage."

"You have just witnessed one of life's great lessons," I cautioned my children.

"Evil is all around us. It is not in a cage like the bear, but it does have its limitations or boundaries. The Lord has not left us unprotected. He clearly defined the bounds of safety, in the Ten Commandments. The protective bars are the 'Thou shalt's' and 'Thou shalt not's.' Like the pigeon, we have the power and the ability to stay away from temptation and destruction. We must make sure we stay within the safety bounds. We must never put ourselves in the way of temptation or we will be destroyed as surely as the pigeon."

The child that makes a habit of lying or taking things that do not belong to him, has already taken his first steps into dangerous territory. Evil thoughts, the reading of obscene literature, the viewing of obscene photographs, the unwise choice of companions and idleness (remember the idle mind is the devil's workshop) are all steps over the protective boundary. Telling dirty stories and filthy jokes are trespasses into Satan's territory.

Many steps into dangerous territory seem perfectly harmless to the inexperienced, such as: dancing all

"Fly up! fly up!"  
they called. "Fly to  
the top of the cage!  
Get out of his reach!"





by Genevieve Van Wagenen

evening with the same partner, or going steady at a very early age. Staying out late. Thinking one's parents are old-fashioned. Telling little white lies. Making a holiday of God's holy day.

I have a friend who is a nurse. She works in the birth room in one of the large hospitals. She could tell you how dangerous these seemingly harmless steps are. She has seen the broken hearts, the broken homes, the crushed and ruined lives, the shattered hopes, and suffering extending even to an unborn generation. Week after week she sees the unwed mothers of fourteen and fifteen years, some older, a few younger, come to be delivered. Accustomed as she is to this tragedy, even she is appalled at the ever-increasing number of D.N.P.'s (Do not publish-illegitimate).

My friend said, "Let me describe a little fourteen-year-old patient we had the other day. She had bleached hair. A cold hard look in her eyes. And her language—such vulgar and coarse language I have never heard before in my life. How anyone could become so hard and calloused in fourteen years, I'll never know."

The young and inexperienced are not the only ones who cross the boundary of safety. There is no age limit. The broken homes, the delinquency, divorce, desertion, and dishonesty, so rampant today all testify to going beyond the protective boundary, of trespassing in Satan's territory.

Wildly men are not only removing the protective wire they are literally removing all bars. They are telling you through all their cunning devices, that you

are a "square" if you believe in the restraints of the Ten Commandments. Don't believe worldly men. They removed all protective bars at the time of Sodom and Gomorrah, and history records that only three righteous people escaped that great destruction. Deceiving men removed all bars at Rome before its dreadful fall. Don't be fooled! Don't be a casualty!

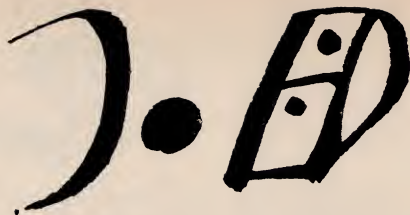
In section 89 of the Doctrine and Covenants the Lord says concerning the temporal salvation of all Saints in the last days: "Behold, verily, thus saith the Lord unto you: In consequences of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation." (D&C 89:4.)

It has been said, "A word to the wise is sufficient." We would all like to consider ourselves wise, at least, wise enough to protect ourselves from destruction. When the Lord said, "Thou shalt not"—that should be sufficient! When deceivers shout: "Passions should be satisfied; it is natural, human nature, instinct." Give no second thought, take the Lord's word—not the word of evil, designing, and conspiring men.

We are living in perilous times. We must be constantly on guard and alert to dangers. Evil does not hide or lurk in dark places, as it once did. Today, it parades in broad daylight under the false banners of respectability, culture, sociability, broad-mindedness, success, intelligence, and progress, but don't be deceived! Those who join its ranks are headed for destruction!

Don't be a dead pigeon.





## THE LANGUAGE OF THE BOOK OF MORMON

by the late Professor James L. Barker

Professor Emeritus of Modern Languages, University of Utah; formerly President of French Mission; author of the priesthood reference book for the study course, *Apostasy from the Divine Church*.

It is not uncommon to meet with arguments against the Book of Mormon based on the language of the book. In these arguments, it is sometimes the language of the plates containing the original text or sometimes the language of Joseph Smith's English translation that is referred to. In this article, I desire first to consider the language of the plates and then the language of the translation.

Are the known facts concerning the languages of the Indians consistent with the statements in the Book of Mormon concerning the language of the ancient inhabitants of America? Do the languages of the American Indians offer any evidence against the claim of the Book of Mormon to divine authenticity?

"Yea, I make a record in the language of my father, which consists of the learning of the Jews and the language of the Egyptians."<sup>1</sup>

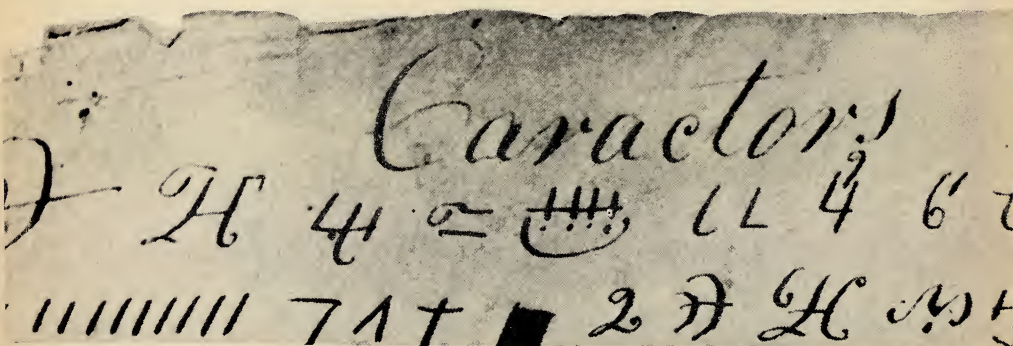
"And, now, behold, we have written this record according to our knowledge, in the characters which

are called among us the reformed Egyptian, being handed down and altered by us according to our manner of speech.

"And if our plates had been sufficiently large we should have written in Hebrew; but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have had no imperfection in our record."<sup>2</sup>

According to the Book of Mormon, the language of the ancient inhabitants of America was a mixed tongue. Nephi wrote in the language of the Egyptians and "of the learning of the Jews." One can only conjecture just what this means. It may or it may not imply a mixture as radical as the language spoken by the Armenian gypsies "who, desirous of speaking a special language unintelligible to the rest of the population" adopted the Armenian pronunciation and grammar but kept the gypsy vocabulary.

"The Hebrew hath been altered by us also."<sup>3</sup> Was Hebrew still in semi-learned or learned use side by side with the language that consisted "of the learning





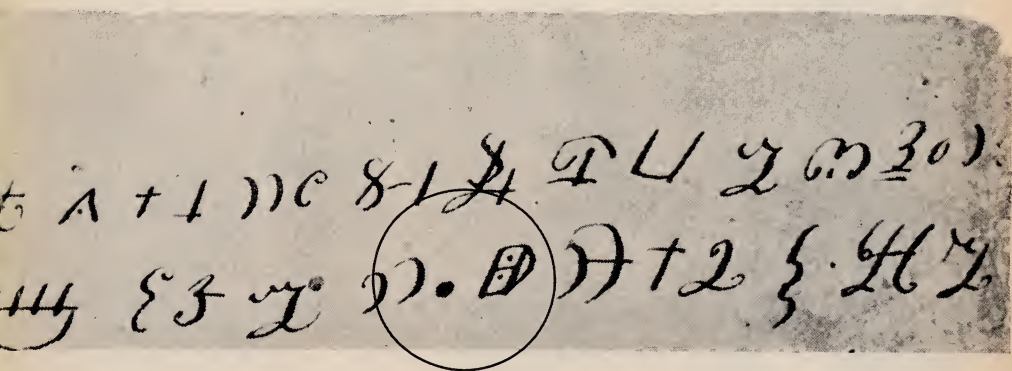
of the Jews and the language of the Egyptians"? Probably, it was, since the records brought from Jerusalem were written in Hebrew. In any case, two facts are apparent: The language used was a mixed tongue, and those speaking it were aware of the fact that the Hebrew they used was no longer the Hebrew of the books of Moses and their "language of the Egyptians" was also a language that had undergone change.

It is not without interest that the Book of Mormon should speak of those languages as having undergone change. Had Joseph Smith been not the translator but the real and only author of the Book of Mormon, it is doubtful if he would have included the observations already quoted concerning the changes undergone by the Hebrew and the Egyptian employed by the Nephites. In 1830, the historical study of language was just beginning and little was known at that time about linguistic change; quite certain it is that Joseph Smith could have known nothing about it.

"The chief innovation of the beginning of the nine-

teenth century was the historical point of view. . . . This brought about a vast change in the science of the language, as in other sciences. Instead of looking at such a language as Latin as one fixed point, and instead of aiming at fixing another language, such as French, in one classical form, the new science viewed both as being in constant flux, as growing, as moving, as continually changing."<sup>4</sup>

The beginnings of modern linguistic science were made by Friedrich von Schlegel who in 1808 was the first to speak of comparative grammar "but, like Moses he only looks into this promised land without entering it"; Rasmus Rask who published a book in Danish in 1818 (not translated in any language except German and then only in part in 1822); Jacob Grimm, the first volume of whose *Deutsche Grammatik* appeared in 1819, brought out in new form in 1822; and Franz Bopp, whose first book was published in 1816, and whose *Comparative Sanskrit Grammar* came from the press between 1833 and 1849. A work of Wilhelm von Humboldt (Continued on page 444)



A wise man once said to those receiving his instruction, "Wisdom is the principle thing; therefore get wisdom: and with all thy getting get understanding."<sup>1</sup> Pondering this thought, the teacher of religion might well ask himself, "What is my primary responsibility in developing this understanding?" The challenging conclusion must inevitably be reached that his basic task is actually to influence the attitudes, the habits, and the beliefs of those he teaches. Subject matter, of course, is important; it is, in fact, the foundation

<sup>1</sup>Proverbs 4:7.

upon which the rest of the teacher's assignment is built. It is only a foundation, however, upon which the teacher and the student may build together a worthwhile philosophy of life.

*Upon which the student and teacher may build together*—This is a challenging thought—the suggestion that a teacher must help those in his classes, whether they be children or adults, to form their own conclusions, to develop their own insights into life's problems, and to understand their own relationships to the Church. In short, the teacher is working *with*

**are you  
talking  
with them  
or  
to them?**



the class, not *for* it, and he should be talking *with* his students not *to* them.

To make the point clear in his own class, each teacher at sometime ought to analyze one of his most worthwhile teaching techniques, the class discussion. The student who actively participates in a successful lesson is the one who most enjoys it and usually gets the most help in meeting his own life's problems. When a teacher stands before a class, it is natural that he has preconceived ideas that he desires to put across. It is clear, however, that simply presenting the idea

by James B. Allen,  
Associate Director  
LDS Institute of Religion  
at University of Southern California

*Conducted by the Unified Church School System*

in a lecture doesn't always insure its retention. It has lost some of its meaning in the too rapid transfer from the mind of the teacher to that of the student, if, indeed, it gets to its destination at all. Class discussion helps solve the problem for it offers the opportunity for self-expression, without which real learning can never be complete. Again, discussion provides for the repetition of ideas, an important technique in itself. Discussion gives the teacher opportunity to detect and, if necessary, correct misconceptions, while at the same time it provides the pupil with training in the development of new ideas and insights.<sup>2</sup> Finally, a discussion may be the means of revealing to the teacher a topic which he needs to prepare and take up another time, but with a different approach. For all these reasons it behooves every teacher to re-examine his own discussion techniques.

#### *What Makes an Effective Discussion Period?*

We have all seen "class discussions" in which most of the "discussion" was between the teacher and one or two students or in which there was so much digression from the major topic that little learning took place. The following items, suggested by John T. Wahlquist, could well be used as standards for judging the effectiveness of a discussion period:<sup>3</sup>

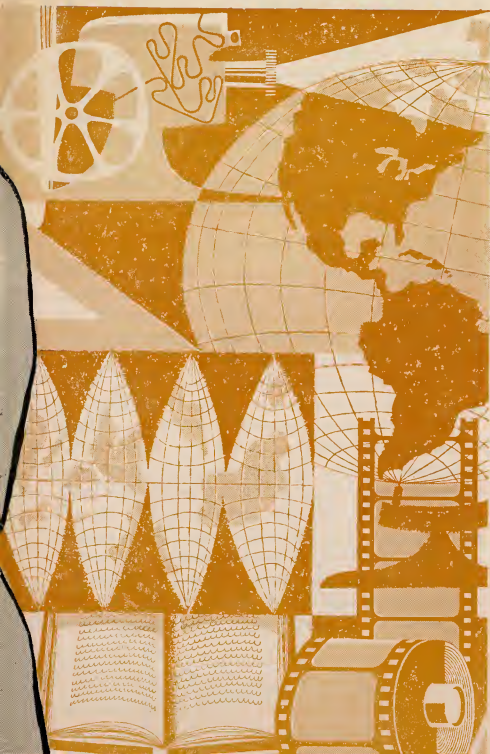
1. Was participation widespread? (Was discussion shifted from one corner of the room to another?)
2. Was criticism avoided?
3. Were interruptions at a minimum?
4. Did the teacher avoid digressions?
5. Did the teacher keep his own participation at a minimum?
6. Was the discussion fairly "informative?—informal"?
7. Did the teacher maintain control over the learning situation?

#### *Some Helpful Hints on Technique:*

But how do you get response? How do you make people think? What kind of questions should I ask? What if the class doesn't want to talk? Such questions are important if one would develop meaningful class discussions. It is impossible to answer them to everyone's satisfaction, or to give answers that will fit every circumstance, but the ideas which follow, all of them gathered from effective teachers, may be useful.

In attempting to show young people the importance of setting standards to live by, one teacher often begins her class with a hypothetical problem involving a Latter-day Saint. (It is well-known that one of the best techniques in education is the problem-solving method which not only (Continued on page 476)

<sup>2</sup>John T. Wahlquist, *Teaching as the Direction of Activities*, (Salt Lake City, 1957) p. 56.  
<sup>3</sup>*Ibid.*, p. 56-57.







## What Is an Ideal Family?

by W. Cleon Skousen

Former Chief of Police  
Salt Lake City

### Conclusion

#### **The Built-in Stabilizers of a Family**

As soon as a young couple have launched their marriage successfully, they will want to provide some built-in stabilizers to protect their little kingdom against the storms of life. Their object is to take the gamble out of life—to reduce the margin of risk. Here are just a few things they can do:

**Start a savings account!** Francis Bacon wisely said, "It is not what you earn that makes you rich, it is what you save." Most young couples do not have ambitions to become wealthy, but they do have a desire to feel secure. One of the important keys to security is having a savings account, and the genius for creating a good savings account is simply putting aside part of each paycheck and then spending the remainder. Too many people spend what they have and then wonder why there isn't any remainder for savings. Their formula is backwards. During a lifetime most young couples will earn a quarter-of-a-million dollars. As the years go by, they may find practically all of this slipping through their fingers. At least one-tenth should have been held back in a savings account.

**Take out some life insurance!** Life insurance should be taken primarily on the husband or breadwinner. However, there is such a thing as being "insurance poor." It is better to start out modestly and then build insurance plans which make it possible to carry maximum insurance when children are growing up

and then taper it off later on when less will be needed. The cost is spread over the years so that it is not a hardship when the need is greatest.

**Take out hospitalization insurance!** This usually includes a plan for medical and surgical services. What a blessing this can be when that first baby arrives. Furthermore, unexpected illness can wipe out the security of the entire family and leave them under a mountain of debt. Sometimes hospitalization will not pay the entire bill, but at least it will absorb the major blow.

**Start buying a home!** This is becoming more and more feasible for young married couples as time goes by. Low down payments and longterm contracts make home-owning easier to achieve in many parts of the United States than any place in the world. No young couple should pay rent any longer than is absolutely necessary. It is important, however, that they buy a modest home to begin with and trade or sell it for a larger home as their need and financial status increase. A family is a lot better off in a home it can operate with economic comfort than in a fancy place where the monthly bills for insurance, taxes, utilities, upkeep, and the mortgage are a backbreaker to a harassed father and worried mother.

#### **Fulfilling the Total Family Role**

Families, like people, have personalities. Some families are nothing more than a group of people sharing board and room. Other families are like little kingdoms with courts and customs that leave the fragrance of happy memories for all who dwell therein. There are a number of important functions which the institution of the family is expected to provide.

First, the family is supposed to develop a magnetic center of social solidarity or security. Both parents and children need to feel that "home is a refuge." No matter how serious the trouble or how far they roam, children should feel the invisible golden threads pulling them back to the family circle. This is possible only when there is unity between Father and Mother.

Each set of parents should develop a single gravitational center of unity for all the little people who orbit around them. If parents begin pulling apart, it con-

fuses children. The family solar system becomes wobbly. It has two suns instead of one. This is why parents must be extremely careful about criticizing one another in front of their children or seeking the sympathy of the children after some quarrel or disagreement. Children should see constant expressions of thoughtfulness, common courtesy, kindness, and love between their parents. They find it easier to love their parents if the parents love each other.

And if parents are united and are willing to expand their unity and love to include each of their children, it is amazing how much a family can successfully endure. Through all adversity the core of security remains. Unity is therefore the indispensable ingredient for happy family living. In times of stress it helps to return to the temple and be reminded of the promise: "For time and all eternity."

### ***The Family Is a Place to Be Appreciated***

Second, the family circle is a place where each member of the family should feel appreciated.

If all the world is a stage, then Mom and Dad are the grandstand audience as far as growing children are concerned. They hunger for the approval and appreciation of the two most important people in their lives. Children from three years old and up do not need to be tended as much as they need to be tolerated. They like to bring their noise and toys right into the middle of the adult circle.

"Get rid of those kids!" I heard an angry father say, recently. His children were having a wild and woolly time trying to get his attention. He was trying to read the paper after a hard day. Only a few moments before, he had arrived home with the warm expectation that now he could relax. Then the kids had discovered him. With a whoop and a holler they had descended on him. He had taken time out to process their hugs and kisses one at a time and had told them to go outside again. But they didn't. They stood around wishing something would happen. They wanted this wonderful lovable dad to come alive, react, join the gang for a frolic. It wasn't something they reasoned out, it was just something they felt. When they didn't get his attention peacefully, they used tactics of war. That was when their dad exploded.

Because parents feel the terrific tensions of modern life, they need moments of quiet privacy to collect their wits. But it helps if they have saved a little time, energy, and humor for their home-front fans.

To meet the competition of the outside world, each

home has to have its own private grandstand where Mom and Dad frequently preside in royal splendor. If families feel they are falling apart, they might call a council and all of them determine to:

Talk together more.  
Play together more.  
Read together more.  
Travel together more.  
Work together more.

A weekly "home night" is the ideal way to make sure that time is reserved for this kind of togetherness. For parents who feel they lack the creative imagination to plan an exciting home night, the Church has provided several excellent books with enough activities to last a lifetime. Families which have regular home nights build precious memories, never-to-be forgotten. It is difficult for a child to wander from his own home grandstand if things are happening there which are just too good to miss,

### ***Providing Basic Necessities***

Third, the family is responsible for providing basic physical necessities. These include three wholesome meals a day, a clean comfortable place to sleep, clean and adequate clothing, transportation, heat, light, and housing. In many countries the law also requires that the children receive a certain amount of education in public or private schools, and that certain health standards be maintained in the home.

These physical needs of a child are not cheap. It is estimated that the average child's share of all the things he receives up to the time he is 21 costs his parents and the community over \$35,000.00. Each is a major investment!

Some parents deprive their children of physical necessities without quite realizing it. It is amazing how many children go to school without an adequate breakfast; they receive badly prepared lunches which are neither tasteful nor nourishing. In some homes, there is also a tendency for the whole family to "just grab a bite" instead of eating the meal together. Under these circumstances children tend to get left out insofar as healthful, vitamin-filled foods are concerned. They get their food by piecing—munching on cookies, jam sandwiches, and whatever else strikes their fancy in the family larder.

Other areas of neglect often include clothing for cold weather, an inadequate place to sleep, lack of cleanliness, and failure of parents to provide their children with available (Continued on page 461)

## DUTY OF THE CHURCH—TO TEACH FUNDAMENTAL PRINCIPLES OF A GOOD LIFE

*President David O. McKay*  
(Opening Address)

In behalf of the First Presidency, members of the Council of the Twelve, and all of the General Authorities of the Church, with all my heart I bid you welcome—you who are crowding into the Tabernacle, the grounds, Assembly Hall, and all who are listening in—welcome to this, the first session of the One Hundred Thirtieth Annual Conference of the Church. I pray that the request offered in the invocation may be granted, and that the Spirit of the Lord may dwell with those who speak at this session and throughout this conference, and inspire those who listen, that we may have indeed a spiritual uplifting—a spiritual feast.

"Except a man be born again, he cannot see the kingdom of God." (John 3:3.)

"We are living in perilous times." That is what they said when I was a boy. That is what people thought and said in the days of the apostles, following the death and resurrection of our Lord and Savior, Jesus Christ. That is what people thought and said three thousand years before the Savior came to the earth, if we can rely upon writ-

ings taken from an Assyrian tablet dated 2800 years before Christ.

Hayden gives a similar warning: "Today, as seldom if ever before, human society is threatened with disintegration, if not complete chaos. All the ancient evils of human relationships, injustice, selfishness, abuse of strength, become sinister and terrible when reinforced by the vast increase of material power. The soul of man cowers, starved and fearful in the midst of a civilization grown too complex for any mind to visualize or to control. Joy and beauty fade from human living. Yet life, abundant, beauteous, laughing life, has been our age-long labor's end. What other conceivable worth has the mastery of the material world, the exploitation of the resources of nature and the creation of wealth, except as a basis for the release of the life of the spirit? We are witnessing either the crumbling of civilization under the weight of its material mechanism or the birth of a new organization with a spiritual ideal."

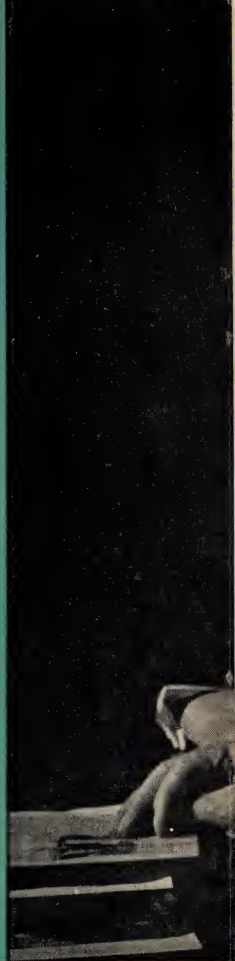
The daily press gives ample evidence that there seems to be a general distrust of our young folk. The great majority of them want to know what is right. I have confidence in our young people. It is our duty to show them a proper example. Most of them today will follow it, notwithstanding the fact that they are living in an age full of mysteries and discoveries never before known in the world. Man holds dominion over earth, sea, and air, and now is intent upon conquering space.

Just recently the United States sent a new messenger out among the planets. Pioneer Five, a 948-pound sphere only 26 inches in diameter, was the first interplanetary traveler with a far-rang-

130TH GENERAL

# CHURCH OF JESUS CHRIST

THE TABERNACLE, TEMPLE SQUARE, SALT







CONFERENCE

# OF LATTER·DAY SAINTS

LAKE CITY, UTAH, APRIL 3, 4, 6, 1960

ing and long-lasting voice. "If all goes well, scientists will be hearing from Pioneer Five steadily for the next five months, then sporadically for years to come, as it swings back within range."

What a glimpse of the starry heavens! While increasing admiration for man's ingenuity, it should not surprise members of the Church who have been singing for years W. W. Phelps' hymn:

"If you could hie to Kolob  
In the twinkling of an eye,  
And then continue onward  
With that same speed to fly,  
D'y'e think that you could ever,  
Through all eternity,  
Find out the generation  
Where Gods began to be?"

"Or see the grand beginning,  
Where space did not extend?  
Or view the last creation,  
Where Gods and matter end?  
Methinks the Spirit whispers,  
'No man has found "pure space,"'  
Nor seen the outside curtains,  
Where nothing has a place.

"The works of God continue,  
And worlds and lives abound;  
Improvement and progression  
Have one eternal round."

The more man learns of infinity, the more convinced he should become of the possibility of rising above a mere animal existence.

Wernher Von Braun, Director of Development Operations Division, United States Army Ballistic Missile Agency, a man who has dedicated his life to the conquest of space, in a recent article explains simply and fully what space means to our future, and then concludes as follows:

"We need not fear that future space explorers on their heaven-storming journeys will lose their humility. The heavens will surround them as an eternal reminder that there is a force greater than the thrust of their rocket ships, a spirit greater than the cold logic of their computers, a power greater than that of their own nation."

Yes, we are living in an interesting world. There is another side, too. We are told that 120,000 young people from Asia and Africa each year are indoctrinated with the false ideology of Communism—120,000! There are now 400,000 trained communist missionaries in southern Asia and Africa saying to the hungry masses: "We are here to liberate you. In Russia and China we have found the way—liquidate the rich classes; take all they have; the land and the machinery will be owned by the government. Then everybody will have enough, and nobody will be oppressing the poor. Communism holds a tremendous fascination for the illiterate, hungry, desperate people of Asia and Africa." (Frank C. Laubach in a

speech given in Chautauqua, N. Y. 1958.)

I was very much interested, as you were undoubtedly, at a press dispatch recently about Ardeshtir Zahedi, the new Iranian Ambassador to United States, who spent five years between 1945 and 1950 earning a degree in agriculture at the Utah State University in Logan, Utah. He credits Dr. Franklin S. Harris, former president of the Agricultural College (Utah State University), and one of the founders of Point Four in Iran, with doing a major job in cementing United States-Iran ties. Mr. Zahedi remembers Utah and Utahns with fondness, according to a report from *Deseret News* Washington Bureau correspondent, Warren Zimmerman.

I thought as I read that how important it is for members of the Church, particularly the leaders who are sent out to these various missions, to exemplify the one source of peace—the Lord and Savior, Jesus Christ. How important it is to teach them to support themselves, but at the same time to point out that there is a force higher than themselves, higher and greater than man, greater than the whole universe—that is that God is the Creator of it all.

The duty of the Church is to teach and practise the fundamental principles of the good life. Obedience to the gospel of Jesus Christ, no matter what the financial or physical conditions may be, will bring peace in the soul. When Nicodemus called upon Jesus about two thousand years ago, a notable conversation took place, during which undoubtedly he spoke about eternal salvation, the real development of man. It is implied in the scripture that the purpose of membership in the kingdom of God is for the fostering of the spiritual life, and the achievement of moral and charitable ends.

"Except a man be born again," said Jesus, "he cannot see the kingdom of God." (John 3:3.) He told Nicodemus that before he could solve the question that was troubling his mind, his spiritual vision would have to be changed by an entire revolution of his "inner man." His manner of thinking, feeling, and acting with reference to spiritual things would have to undergo a fundamental and permanent change with reference to spiritual matters.

It is easy to see temporal things. It is easy to yield to lascivious things. It requires little or no effort to indulge in anything physical and animal-like. But to be born out of that world into a spiritual world is advancement that the Lord requires of each of us.

It is implied in the scriptures that the purpose of membership in the kingdom of God is for the fostering of spiritual life—I repeat—and the achievement of moral and charitable ends; in other words, for the developing of the religious sentiment, the true religious spirit.

This may be done in two ways: first, by seeking the truth and living in harmony with it; and, second, by resisting every influence, every power that tends to destroy or to dwarf in any way the religious sentiment. When an applicant for baptism stood at the water's edge, before being buried with Christ in baptism, he possessed an implicit faith that the Church of Jesus Christ is established upon the earth, and that this organization is the best in the world today for the fostering of spiritual life, for the attaining of true religious development, for the salvation of the soul.

I repeat that this implicit faith was within him; and with that, there was a true repentance, and that repentance carried with it a desire to leave off everything in the past life that was contrary to the teachings of the gospel or the Church. His old life, and the sins, if there were any connected with it, he truly repented of. He looked forward to the time when he would be born anew in the kingdom of God. He was about to go through the ordinance of baptism, typical of the burial of his old life, and with it all the imperfections, the frailties, the evils, the sins that accompanied that old living. He was to be buried by baptism, that as Christ was raised from the dead by the power and the glory of the Father, so he might come forth in newness of life, a member of the Church of God, a child of the Father, a citizen in the kingdom of Christ. By baptism he was born again, and became a fit recipient of the Holy Spirit. His body came forth anew, and the Holy Ghost was bestowed upon him; he was confirmed a member of the Church of Jesus Christ.

That is where we all stood at one time. Those were our feelings, our faith, our hope. We stood that day forgiven of past evils and follies. Now, the whole mission—the life, if you please, of soul development—was before us, and we had thus bestowed upon us the light that emanates from the Father, to lead us that our feet might not stumble, that the truths of his holy gospel might sink into our hearts—the truths that will give us knowledge that our souls might be saved in intelligence. The Holy Ghost was to bring all things to our remembrance, to show us things to come, to testify of the Father; and as we seek that light, and live in accordance with the duties that are placed upon us by that obligation, we are seeking the true religious development we are fostering the true religious growth.

But what is the other element which we must consider? Along with this new life, with this seeking for truth, there should be a strong power of resistance. Though being born anew, and being entitled to new life, new vigor, new blessings, yet the old weaknesses still remained with us. The Evil One was eager and ready to attack and strike us at our weakest point, and he has



been striking at it ever since. Why? That he might thwart the very purpose for which we entered the Church of Jesus Christ.

Our mission, then, is to resist evil as well as to seek that which is high.

Our Savior is our Divine Exemplar. After he passed through the ordinance of baptism to "fulfill all righteousness," after he had received the commendation of the Father and the testimony from on high that he was the Son of God, the "Beloved Son" in whom the Father was well pleased, Satan was there ready to thwart his mission. Jesus went forth in fasting and prayer preparatory to the great mission resting upon him, and when in his weakest moment, as Satan thought, when his body was weak and exhausted by long fasting, the Evil One presented himself in temptation. And what was the temptation? An appeal to his bodily weakness: "If thou be the Son of God" (note the taunt, the very testimony on the bank of the Jordan was, "This is my beloved Son" [Matt. 3:17.])—"If thou be the Son of God, command that these stones be made bread." (*Ibid.*, 4:3.) In a moment of weakness and hunger that temptation would be strongest, other things being equal. There was the moment of resistance on Jesus' part. His seeking had been manifest in prayer and fasting. His resistance came at the moment of bodily weakness. Though the body was weak, the Spirit was strong, and Christ answered: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (*Ibid.*, 4.)

Then, as you recall, Satan tried him on another point. Failing in that, the tempter tried him still on a third point. He tempted him, *first*, on his love for physical comfort; *second*, he tempted him on vanity; and *third*, he tempted him on love for worldly wealth, and the power to rule the world. I say "tempted him," but Christ was above temptations. Satan tried to tempt him. But all these temptations Christ resisted; and the final resistance was: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." (*Ibid.*, 10.)

We may not have heard audibly on the water's edge the words: "This is my beloved Son, in whom I am well pleased," but the Spirit bore testimony in our souls that God was well pleased with the act, and he was pleased to lead us as we sought his guidance in fasting and prayer. We might not have heard in audible tones: If you are a member of that Church, a member of his kingdom, entitled to the Holy Spirit, do this or do that. Our temptation may not have come in that form. It may have come in the form of old desires. It may have been (and I doubt not that it was) in the form of some bodily temptation, some longing. It may have been the craving for the

cigaret, which we determined—if we were sincere—to put aside when going into the waters of baptism. Oh, when that longing came, after we were in the Church or kingdom, who was it who said: "Though you pretend to throw that aside, take it only once more; this once will not hurt." There was the necessary moment of resistance! How many of us stood as did Christ, our leader, and said: "Get thee behind me!"

This element of resistance in regard to our bodily longings—satisfying the passions—applies to every member of the Church of Jesus Christ. In some way the Evil One will attack us. In some way he can weaken us. In some way he will bring before us that which will weaken our souls, and will tend to thwart that true development of religious sentiment. And what I mean by that is this: the development of the spirit within, the strengthening of the inner man, the strengthening and growth of the spirit, which time cannot kill, but which is enduring and lasting as the Eternal Father of that spirit. And the things which will tend to dwarf that spirit, or to hinder its growth, are things which members of the Church are called upon to resist.

We have in the eighty-ninth section of the Doctrine and Covenants, the word of the Lord upon a few little things—little as considered by many, and particularly by the men of the world—which the members of the Church are asked to observe. It is a temporal law, and pertains to our spiritual as well as to our physical welfare. I hope that we may have strength to resist all the allurements that come with wealth and worldly position, when we make those two things an end in themselves. Today we have only time enough to consider those few little things with which Satan tempts us in regard to our body.

In that section, you remember, we read: "Behold, verily, thus saith the Lord unto you: In consequence of evils

and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him.

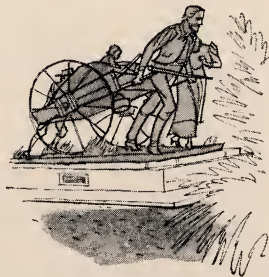
"And, again, strong drinks . . . to-bacco . . . [and] hot drinks are . . . not good for man." (D&C 89:4-5, 7-9.)

These things mentioned here—strong drinks, tobacco, hot drinks, (tea and coffee included)—are a few of the temporal things which members of the Church who would follow the true religious sentiment of this Church should resist.

Every young man throughout Zion, when he comes forth from the waters of baptism, ought to know that it is part of his duty to resist smoking a cigaret, no matter where he may be. Every young person in the Church should be taught, when coming from the waters of baptism, that he should resist intoxicants when passed around at the social gathering. Every young member of this Church should know that tobacco in any form should not be used. He or she should resist all these habits, not only for the blessing that is promised herein by our Father, but also because of the strength so acquired to resist greater temptations.

Now, just a word in regard to this "resisting" under circumstances that seem difficult. A young man who may refuse cigarets or liquor at home, and who may find it easy to do so, might yield when he is out in company at a social. When all the others partake of these things, he might not have strength to resist the temptation. That is the moment when the true soul growth should be made and fostered. That is the moment, in the hour of greatest temptation, when the strongest resistance does the most good. It is not when it is in the family circle, when father's and mother's influence help to keep these things away. In this respect it is to be hoped that every father and mother will set a good example. I hope that parents will not set bad examples so that the children indulging in weakness may say, "I am following you."

As far as possible let our fathers and mothers restrain themselves in these things. Parents, resist temptation! Control your appetite! What though you do crave these gratifications? The more you crave it, the greater should be your resistance and the greater will be your soul development. It is no credit for us to resist something we do not crave or long for. The man who grows most by resisting is the man who resists what he craves, and who will say, in the strength of the gospel, "I will stop it. I will resist it."





"It is easy enough to be virtuous  
 When nothing tempts you to stray,  
 When without or within no voice of sin  
 Is luring your soul away.  
 But it's only a negative virtue  
 Until it is tried by fire;  
 And the life that is worth the honor of  
 earth  
 Is the life that resists desire."  
 (Ella Wheeler Wilcox)

May God grant that as we are seeking the further establishment of the kingdom of God, that we may instruct our young people, and the members of the Church everywhere, to resist temptations that weaken the body, that destroy the soul, that we may stand truly repentant as we were when we entered the waters of baptism; that we may be renewed in the true sense of the word, that we may be born again; that our souls might bask in the light of the Holy Spirit, and go on as true members of the Church of Jesus Christ until our mission on earth is completed and God receives us and rewards us according to our merits.

May this be our lot, I ask in the name of Jesus Christ. Amen.

■

## "ALL ROADS LEAD TO ROME"\*

*President J. Reuben Clark, Jr.  
 of the First Presidency*

My brethren and sisters: I am grateful to have with you, difficult as it is to try to talk to you. I thank the Lord for his blessings to me during the past months, and more recently until now. I thank you as I thanked the priesthood last night, for your faith and prayers which have enabled me to be with you today. I hope that you will be good enough to pray with me that what I may say today, may be somewhat helpful to all of us.

As I have thought about what I might say or try to say, I have rather centered on the thought of the proud boast of Rome, which was, "All roads lead to Rome." And I have thought, and I may say I endorse all that has been said thus far regarding our time and its trends—I have thought how much the fundamental idea in this dictum has come to mean among us. I do not know

whether we are in the beginning, in the middle, or near the end of a time when we shall see what historians of the future may call a revolution. And may I say here, and it applies frequently to all of us in principle, we of the present make history, our successors away from us write it, and out of it they get things which we do not now presently see. I fear, as I have talked and heard others talk, that there may be a feeling, in fact, I know there is among some, that it does not make very much difference to what church we belong, what creed we may have, and not too much difference, within very broad limitations, what we do. We seem to be, in a way, in the presence of a trend of thought that is national, indeed worldwide, that would have us to believe that all this does not make very much difference, for we will all go to heaven anyhow, do what we will, think what we will, believe what we will, have faith as we may.

I find great fault with that great trend, and I came across, in connection with this thought, some passages of scripture upon which I thought I might say a few words. They are taken from the Sermon on the Mount and were repeated by the Savior in that great appearance which he made on this continent after his resurrection. They are identical in words. Remember that he said when he came to this continent that he had come to teach them the things that he taught in Palestine. And these words are these:

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14; 3 Nephi 14:13-14.)

I was reminded, as I read that, of the dream of Lehi recorded in the Book of Mormon, dreamed in the early days of the life of migration of Lehi, where the latter part of that—"few there be" that get into the straight and narrow way, was really prophetic. For his people found application of this principle in Lehi's own descendants, for there developed in the life of his descendants on this continent, the bloody conflict of the Nephites and Lamanites that brought about the utter destruction of the one by the other.

That led me to these thoughts about Christ. To Nicodemus he said that he came not to condemn the world, but to save it. (John 3:17.) In the great prayer in the garden, he uttered the great principle, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

And then I remembered also what Peter said to the Sanhedrin, called before them as a judicial body in connection with the first miracle, it is said, per-

formed in the early Christian Church by the apostles. Being asked by what name he did the miracle, Peter answered:

"... by the name of Jesus Christ ... for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:10-12.)

Then I remembered also, that Christ himself said, "I am the way, the truth, the light, and the life." And to those on this continent, he added, "I am the law." (3 Nephi 15:9.)

This, of course, as we believe, indicates what we must believe and think and do, in what we must have faith.

You know, the Savior came in the Meridian of Time to fulfil the law of Moses, and he said on more than one occasion, "I want nothing to do with sacrifice and burnt offerings, I want mercy." And then you will remember, he added at various times, as to the sacrifice he wished: "... a broken heart and a contrite spirit."

As I reflected on this, I reflected a bit on where might I go to find the real words of the Savior. I knew I could not go to the Bible. We do not believe the Bible is absolutely correct. Students tell us there are 4500 different manuscripts of the Bible, and a few years ago it was estimated that there were 120,000 variations. Then it came to me almost as a revelation: Why do you not go to the Book of Mormon? So I took Third Nephi. I went over it with great care. I parallel-columned it with the parts of the New Testament concerning the Sermon on the Mount and the Sermon on the Plain. In the Old Testament I noted the instructions to Malachi as they were repeated by the Savior, because they had no record of Malachi, who lived after they left Jerusalem.

I found some differences, some omissions from the word that he was recorded as having spoken in Palestine. But I resorted to the Book of Mormon and to Third Nephi with the feeling that I was getting really what the Savior said. I commend an equal study by you brethren of those great books of the Book of Mormon and so far as the Savior's immediate mission was concerned, Third Nephi. There we may believe we have the true teachings, for the record was made by inspired men, abridged by another inspired man, and translated through the inspiration and revelation of the Lord himself. Brethren, I commend that to you, study it, if you never have done so, you will find great joy in the doing.

"... strait is the gate, and narrow is the way ... and few there be that find it." (Matt. 7:14.)

I repeat, the Savior said, "I am the light, the life, the way, and the truth," and on this continent, "I am the law." If you will go through Third Nephi with care, and the earlier works, you will find a very complete discussion of how he fulfilled the law of Moses.

\*Delivered Sunday afternoon, April 3, 1960.

So, my brethren and sisters, I come to you with this simple message: There are not many roads that lead to heaven. There is one and one only, and that is the road that we profess to travel and should be traveled. It is the road that is restored to us by the restoration of the gospel and the restoration of the priesthood. Do not be misled by the professions of men. And to those verses that I have already read, I want to add another which comes near the end of that part of the Sermon on the Mount and to the people of the Land Bountiful, which says:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7:21-23; 3 Nephi 14:21-23.)

The earlier parts of the Sermon on the Mount do not contain teachings that are too specific with reference to this last, "depart from me" and that those who had professed, and so performed, were not his. But you will find rather a complete discussion of what that probably means in the book of Alma, the thirty-fourth chapter, where Amulek tells the things which are characteristic of those who worship our Lord and Savior and our Heavenly Father. Read them. It is worth your while.

Professors of religion, pretenders of being the offspring of our Heavenly Father's gospel and principles, pretending to have the truth, beware of them, brethren. Beware of the idea that you do not have to live the gospel in order to obtain the salvation and exaltation that are promised—not because God has imposed a penalty for your failure, but because, as I have already expressed to you at one time or another, I believe that the spirit grows or shrinks, as it is here in this mortal body, as it was intended that it should. I believe that bad acts, bad thoughts, inaccurate beliefs do not develop the spirit; but on the contrary, they may retard or dwarf it. I believe that all that we do that is good, builds us up, and helps us to "prove" ourselves, that we really are living our second estate.

Brethren and sisters, do not be misled, do not stray, do not imbibe the tendency of the age that it does not make any difference what you do. It makes all the difference in this world and in the hereafter. It makes the difference between salvation and exaltation and damnation. I examined the books to find out, if I could, whether the Savior had made any change in speaking on this continent and on the

other side in fundamental sayings and doctrines. As I have said to you, there are some omissions, there are some changes, some of the changes are most important. Make the comparison I have made and find them out. But I found nothing whatsoever that changed the fundamental principle announced by the Savior in Palestine and here:

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16.)

Brethren and sisters, do not stray, do not be misled, do not cuddle to yourselves the thought that you can do this or that or the other forbidden thing, that after all these things make no difference. I bear you my witness again that all your thoughts, all your acts, all your doings of any kind, have an effect, beneficial or otherwise, on your souls, and you cannot afford to jeopardize the hereafter.

May the Lord be with us.

I renew my testimony to you that God lives, that Jesus is the Christ, that the gospel and the priesthood were restored through Joseph Smith, that there came also to him certain other great powers, that all that he had, he passed on to those who have succeeded him, the last one of them being President David O. McKay.

May God bless him in his hour of tribulation, may God bless his wife and restore her completely to health and strength. May he continue to guide and direct President McKay, that he may guide and direct us, I humbly pray, in the name of Jesus. Amen.

## WATCH AND BE PREPARED\*

President Henry D. Moyle  
of the First Presidency

My beloved brethren and sisters, I know we were all thrilled at the beginning of this conference yesterday morning with the inspired remarks of President David O. McKay. Among other things he said: "Man holds dominion over earth, sea, and air, and now is intent upon conquering space." All that man has accomplished, and all

further advancement in every realm of human activity made by man will aid in the accomplishment of God's ultimate purpose for us here in mortality—that is to say, the establishment of his Church and kingdom here upon this earth, preparatory to the advent of the second coming of the Savior of mankind.

There may be men who still continue to contend that there is a conflict between church and religion on one side, and science on the other, but little do they understand that all truths pertaining to science as well as to religion emanate from our Father in heaven. He has power over his truths. He can withhold them from men when there is a purpose in so doing, and likewise can inspire men to discover and recognize truths, and advocate them to their fellow men. And so, science and religion alike are entirely obligated to God, and so are we all. Neither science nor religion can successfully refute the second coming of Christ. The evidence is too complete, too convincing, too much a part of the great eternal plan of God, as much a part and as real as our mortal earth existence. We might as well deny the one as the other.

To me the astonishing fact is, that recently in England we were pointed out as peculiar because we believe "that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisaical glory." In spite of this tenth article of faith of ours, published to the world for now a hundred years, we are characterized as pagan and are said not to be Christians. How can anyone deny the second coming of Christ and be a Christian? And how can anyone know of his second coming and not be his follower?

Let me read what the Church of England's great expert on Mormonism recently had to say: "Mormonism is essentially a pagan faith, and not Christian at all."

The *London Daily Sketch*, on February 1st, entitled an article published therein, written by Mr. Neville Randall, "Knock, Knock—It's Those Mormons." In part, this article said:

"On a thousand doors in Britain during the week-end came a knock. . . . This week it may be your turn to open your door to a quiet, soft-spoken American. To hear him say the words: 'Will you become a Mormon?' If you let him he will try to persuade you:

"To give up smoking and drinking—even tea and coffee.

"To give a tenth of your income to the Mormon Church.

"To accept a religion with no prayer book and no paid clergy.

"To put off baptizing your children until they are eight.

"Last year 1,404 Britons were converted," says the article. "In Britain now 220 American Mormon missionaries, most of them young men in their early twenties, are at work. They call at

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2,000,000 homes a year. In December they baptized 237, more than in any month for a hundred years. What harm—or good—can the Mormons do to you if you let them convince you? This is what they told me:

"You would believe that Christ will come to earth again. More than a million Mormons . . . believe every word of this. About a third of the male Mormons, and quite a few women, believe it sincerely enough to give up two years of their lives, usually when they are at college, to serve on a mission. They are unpaid—expenses come from their own or their families' savings. The Mormons are determined to give you a chance to judge for yourself. Listen for the knock."

We are grateful to the newspaper for giving to the people of England that challenge—indeed, that invitation, to listen not alone to the knock, but also inferentially to that which they are told by our elders.

In the English Church, as in many others, the Lord's Prayer is an essential part of their religious service and is repeated by the congregation. They therefore pray: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. . . ." (Matt. 6:9-10.) Thus unwittingly do they pray for that which they evidently do not believe will occur.

The clergyman was right when he warned his neighbors that our elders would teach them of the second coming of Christ. We will teach them from their own translation of the Bible that the white robed angels spoke to the apostles of old as the resurrected Christ ascended from their midst on Mount Olivet.

" . . . Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

We know he will come, even as he ascended, a material being, a living Personage, separate and apart from the Father, with an immortalized body of flesh and bones. This is our work—to prepare for the second coming of Christ. This is the Dispensation of the Fulness of Times, spoken of by Paul, the Apostle. We have in our hands, with which to work, all that has gone before in all generations of man. We deny final consummation of his mission here upon the earth if we deny his second coming. Thus only can the revealed gospel of Jesus Christ be presented in its fulness—by teaching the world of the second coming of Christ.

In our own Doctrine and Covenants we read: "Unto whom I have committed the keys of my kingdom, and a dispensation of the gospel for the last times; and for the fulness of times, in the which I will gather together in one all things, both which are in heaven, and

which are on earth." (D&C 27:13.) This is part of the second coming.

And again: ". . . for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union and welding together of dispensations, and keys, and powers, and glories should take place, and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this, the dispensation of the fulness of times." (*Ibid.*, 128:18.)

"For the hour is nigh, and that which was spoken by mine apostles must be fulfilled; for as they spoke so shall it come to pass;

"For I will reveal myself from heaven with power and great glory, with all the hosts thereof, and dwell in righteousness with men on earth a thousand years, and the wicked shall not stand." (*Ibid.*, 29:10-11.)

These are but a sample of numerous declarations found in modern scripture predicting the coming of Christ once again to complete his mission in glory here on the earth. We can readily turn to that which was recorded by the apostles of old and give to you the testimonies of Matthew, Mark, Luke, and John, and again repeated in more modern revelation as in the Book of Mormon in Third Nephi, of which President Clark spoke yesterday.

The words of Jesus Christ recorded by Matthew: "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16:27.)

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

"And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (*Ibid.*, 24:14, 27, 30, 31.)

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." (*Ibid.*, 25:31.)

Matthew doesn't leave any doubt about this second advent, and the words of the Christ as recorded by Mark goes on to say:

"Whosoever therefore shall be ashamed

of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." (Mark 8:38.)

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

"And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

"And then shall they see the Son of man coming in the clouds with great power and glory.

"And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." (Mark 13:24-27.)

"And I can assure you he will not find his elect upon all of those roads of which President Clark spoke yesterday, supposed to lead to heaven, but it will be in that straight and narrow path of which the Savior himself spoke, in which the obedient will be found and which constitutes the only way by which we can constitute ourselves his elect and be called up and chosen to rule and reign with the Savior of mankind here upon the earth for a thousand years.

In the gospel according to Luke is written: "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed." (Luke 9:26.)

And John, in the Revelation, says: "And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." (Rev. 20:2, 4-5.)

And then in Third Nephi we read: "And he did expound all things, even from the beginning until the time that he should come in his glory—yea, even all things which should come upon the face of the earth, even until the elements should melt with fervent heat, and the earth should be wrapt together as a scroll, and the heavens and the earth should pass away." (3 Nephi 26:3.)

We assert and testify today, not only to the English, but also to all the world, that Christ will return to the earth in power and in glory, and usher in an era of peace, an era during which all shall be committed, transpire, and be accomplished that yet remains to be done before our Savior, Jesus Christ, can report his mission completed here upon this earth to his Father in heaven,



having subdued and brought under his feet all things.

This was revealed over thirty centuries ago to Enoch of old, for we read in the book of Moses, Pearl of Great Price: "And it came to pass that Enoch saw the day of the coming of the Son of Man, in the last days, to dwell on the earth in righteousness for the space of a thousand years." (Moses 7:65.)

Now, our preaching the gospel is itself essential prior to the second coming of Christ. Matthew wrote: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14.)

So after the falling away spoken of by Matthew, a restoration of the gospel had to come, otherwise the words of Matthew would be inconsistent and their fulfillment impossible.

And then we have that wonderful prophecy in Revelation: To John the restoration of the gospel was foretold "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

"Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Revelation 14:6-7.)

Then referring back to our own Doctrine and Covenants, how grateful I am to the Lord for his revealed word as contained in this great volume of scripture:

"And then they shall look for me, and, behold, I will come; and they shall see me in the clouds of heaven, clothed with power and great glory; with all the holy angels; and he that watches not for me shall be cut off. . . .

"For the Lord shall be in their midst, and his glory shall be upon them, and he will be their king and their lawgiver." (D&C 45:44, 59.)

Joseph Smith once said: "When I contemplate the rapidity with which the great and glorious day of the coming of the Son of Man advances, when He shall come to receive His Saints unto Himself, where they shall dwell in His presence, and be crowned with glory and immortality: when I consider that soon the heavens are to be shaken, and the earth tremble and reel to and fro; and that the heavens are to be unfolded as a scroll when it is rolled up; and that every mountain and island are to flee away, I cry out in my heart, What manner of persons ought we to be in all holy conversation and godliness!" (*Teachings of the Prophet Joseph Smith*, 29.)

The Lord grant that we may fulfil this great calling which is ours, and be the persons that we ought to be to lay the foundation for his second coming, for he lives—he lives for us, to hear and

answer our prayers, and his coming is approaching closer and closer; and although no man knoweth the hour, it behooves us to watch, and so our mission to the world is to watch and be prepared.

May this be our happy lot I humbly pray in the name of the Lord Jesus Christ. Amen.

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## JOSEPH SMITH'S FIRST PRAYER\*

*President Joseph Fielding Smith  
President of the Council of the Twelve*

I want to thank this choir for giving me a text, "Joseph Smith's First Prayer." I wonder, brethren, particularly you brethren, and our sisters, too, if we have fully realized the importance of that First Vision, the coming of the Father and the Son to the Prophet Joseph Smith, just a boy.

The world has not realized it, or they would repent of their sins. For some fifteen hundred years or more, perhaps, the world had lost the truth in relation to the Father and the Son and in the year 325, at a convocation that was held, they adopted a new idea entirely in regard to God and confused the Father and the Son, and the Christian world, from that day down until now, has looked upon the Father and the Son as being mysterious—I cannot say individuals, nor can I say substance, but some sort of spirit without separation and the idea of the separate individuals, Father and Son, from that day on ceased to exist.

Now, if the Prophet was telling a falsehood when he went into the woods to pray, he never would have come out and said that he had seen a vision of the Father and the Son and that they were separate Personages, and that the Father introduced the Son and then told the Prophet to address his question to the Son, who would give him the answer. The Prophet never would have thought of such a thing as that, had it been a fraud.

If he had come out of the woods saying he had seen a vision, had it been

untrue never would he have thought of separating Father and Son, nor would he have ever thought of having the Father introduce the Son and for him to put his question to the Son to receive his answer. He never could have thought of it; for that was the farthest thing from the ideas existing in the world in the year 1820.

The very fact that the Prophet made that statement that he saw the Father and the Son and they were glorious Personages, and that the Father spoke to him and introduced the Son, but did not ask him what he wanted, is one of the most significant things that ever occurred in the history of this world. The Prophet, if he had been telling an untruth, even if he had thought that the Father and the Son were separate Personages, would have made another very serious error, if he had lied about it. More than likely he would have said he saw the Father and the Son and the Father asked him what he wanted, and the Father gave him the answer. If Joseph Smith had said a thing like that, it would have been fatal to his story. He did not make a mistake. It was Jesus who answered his question, and the Father introduced his Son, just as he did at the baptism of the Savior, and just as he did to the three, Peter, James, and John, on the Mount, and the Savior gave the answer, as all answers have come from our Father in heaven from the beginning, since Adam was driven out of the Garden of Eden, down to this day. They have all come through the Son.

Now, the Prophet made no mistake, and a boy of his age would not have known; he would have fallen into a trap, just as sure as we live, if it were untrue.

Do I believe that the Prophet saw the Father and the Son? I certainly do. I know it. I do not need a vision. Reason teaches that to me. And then I have that knowledge also by the guidance of the Spirit of the Lord. The Lord has made it known to me. So I thanked the choir, as I sat here wondering what I would say.

Now, let me say a few things more about the Prophet. I have that absolute confidence in every vision, in every manifestation, in every revelation that has come to us through the Prophet Joseph Smith. I know he spoke the truth. And the evidence is made manifest in every act where there has been a manifestation from the heavens, either by the Son of God, himself, or by his servants the prophets of old. Everything has worked out harmoniously and according to the revelations we find in the Old Testament and in the New. There were no mistakes made.

On the 3rd day of April, 1836, certain heavenly messengers appeared to the Prophet and to Oliver Cowdery. First came the Son of God himself. And they described him. Then the Lord sent

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certain messengers with keys to restore pertaining to the restoration of all things. Moses came and gave to the Prophet the keys of the gathering of Israel, otherwise you would not be here today, and through those keys the gospel is being preached in all the world, and scattered Israel is being gathered out again according to the fulfillment, that is, in fulfillment of the promises that were made by the Lord to his ancient prophets, that he would gather Israel in the latter days.

Elias came and restored the gospel of Abraham. Who was Elias? That question is frequently asked. Well, Elias was Noah, who came and restored his keys.\*

Elijah came and restored his keys, opening the way for the preaching of the gospel to the dead and the performing of the ordinances in the temples of the Lord, for the dead. The prophecy of Malachi was fulfilled, at least the beginning of it, and the keys were again given through the coming of Elijah, which turned the hearts of the fathers to the children and the hearts of the children to the fathers so that we can go into the temple and do the work for our dead. There is nothing, in my judgment, that has been revealed that is more apparent of its fulfillment than the coming of Elijah, for this spirit has gone forth into the world. It is not confined to the members of the Church, and I am sorry to say, it does not rest upon the members of the Church as fully as it ought to, but it has gone forth into the world so that there are thousands of those who do not belong to the Church, whose hearts have been turned to their fathers and who are seeking out the records of their dead, and preparing them so that we, their children, that is, the children of the dead, may go into the temples of the Lord and perform the labors that will give unto those who had no opportunity, when they were living, to receive the gospel of Jesus Christ, to give them that liberty and the privilege, that they, too, might be numbered in the house of Israel and receive the blessings of eternal life.

Do I love the Prophet Joseph Smith? Yes, I do, as my father did before me. I love him because he was the servant of God and because of the restoration of the gospel and because of the benefits and blessings that have come to me and

mine, and to you and yours, through the blessings that were bestowed upon this man and those who were associated with him in the restoration of the Dispensation of the Fulness of Times.

May the Lord bless us, I pray, and guide us in all things and help us to keep the commandments of the Lord, in the name of Jesus Christ. Amen.

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*Sunday Morning session,  
April 3, 1960*

## FREEDOM FOR THE SEARCH

*Richard L. Evans  
of the Council of the Twelve*

In following this moving opening address by President McKay, I am sure that you who are here will forgive me and understand if I am more aware of those who are not here, who listen and look in many far places through the modern means that have been given us. I am grateful for choice friends out there, friends not of my own faith, whom I have learned to respect and cherish, and for whom I have a sincere affection. I am grateful for the conviction that has come in mingling with them that there is much that we have in common—all men: great truths, great objectives, common problems and so much that pertains to all of us in the living of life, and I have learned to respect the beliefs of others and would ask the privilege at this time of telling something of my own.

In doing so I am well aware of a responsibility for all of our influence with others, for all of the ideas we let loose, for the total effect of our teaching and our influence on all others. I am well aware, also, of the weight of witnessing sobering truths that touch upon the lives of other people.

Yet I feel somewhat as suggested by the celebrated sentence which is found in the John Knox house in Edinburgh, Scotland, which says, "I am in the place where I am demanded of my conscience to speak the truth, and therefore the

truth I speak, impugn it, whoso list."

I am persuaded, also, by an utterance of another great man, Tolstoi, who said, "If we would only . . . testify to the truth as we see it, it would turn out at once that there are hundreds, thousands, and even millions of men just as we are, who see the truth as we do, are afraid as we are of seemingly to be singular by confessing it, and are only waiting, again as we are, for someone to proclaim it."

I should like to proclaim it, to confess it, to share it, and humbly to testify of it, and leave with you, my beloved friends widely scattered over the world, the witness of the truth as I find it implanted undeniably within my own soul.

Life is a great search for all of us. We all have unanswered questions, and I am grateful to witness to you this day that in the gospel of Jesus Christ, as restored to earth in this day and dispensation, I have found, in the faith of my fathers, the road that leads to the answers to life's compelling questions—the road along which the search lies, that gives purpose and meaning to life, a great sense and assurance of the ultimate objectives and of the everlasting continuance of truth and intelligence and personality, and of sweet association with loved ones and all that means the most—a gospel which gives freedom: freedom for the search, freedom for the seeking of truth, freedom for learning, indeed, not only freedom for it but also a solemn charge to pursue it.

All this I find in this faith that my fathers embraced when, blessedly, young men as missionaries found them in far places and witnessed to them these truths to which they responded and by which their lives and the lives of their children and their children's children, even unto this generation, have been blessed. I am grateful for these assurances: for the everlasting assurances, for a gospel, for a faith which encompasses all truth, all time, and all eternity, all those now living and all

\*"The priesthood was first given to Adam; he obtained the First Presidency and held the keys of it from generation to generation. He obtained it in the Creation, before the world was formed, as in Gen. 1:26, 27, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth, and then in heaven." (D.H.C. 3:385-386.) It was Gabriel who appeared to Zacharias and promised him a son, and who appeared to Mary and announced the coming of the Son of God as recorded by Luke. It was also Gabriel as an Elias who is mentioned in the Doctrine and Covenants, section 27, verse 7. It was Gabriel, or Noah, who stands next to Michael or Adam in the priesthood.



who shall live and all who have ever lived, all of our Father's children in the great encompassing arms which seek to lift the lives of all his children and to lead us to everlasting life with our loved ones.

Out in a far place this day we are blessed and privileged to have a son who is one of some six thousand missionaries of this Church, full-time, these being mostly young men, with many others besides who take part of their time for this purpose, knocking on doors, making appointments, answering invitations, seeking to share this great thing that has come into their lives and of which they have an unshakable conviction.

It is not improbable or not impossible at least, that some within the sound of my voice now would sometime respond to a knock at the door where our son or someone else's son would seek to share with them these truths, with only one motive in mind: that they feel an obligation which the Lord God has given, to pass on that which has given meaning and purpose to their lives. I would plead with you to open the doors—the doors of your minds and your hearts, and listen to what they have to say, and then decide—for there is always freedom for the search.

I think the young men who found my forebears, in effect must have said to them something such as a message Cromwell once sent to some with whom he would reason and persuade from a certain course and to a certain course: "I beseech you . . . think it possible you may be mistaken."

The great beauty of this gospel is its everlasting significance—and except for these eternal assurances each day we live would mean a shorter time with those we love and a shorter time for all the things that mean the most.

"Life," said Arthur Brisbane, "is a short walk along a narrow thread . . . beginning and ending in a mysterious unknown. Hope keeps us balanced as we walk the narrow line. Life is short as we see it, but in reality it is just beginning, and never ends—and, long or short, it is all we have."

Since life is all we have, and, since, blessedly, it is everlasting, and since the journey is long, a searching is indicated, always—for truth, for that which will bring peace and purpose, and for an awareness of the meaning of all that we are and of all that the Lord God, who gave us life and who made us in his image, intends for us.

I would witness to you, my beloved brethren and sisters, world-wide, of the certainty of my soul as to the divinity of the Lord Jesus Christ, the literal Son of God, who died that men might live; of the gospel that he left for the salvation and exaltation of all of us, which, over the centuries, was changed and lost, as to its fullness and authority; and that the heavens again were opened, that

the gospel was restored with the divine authority to administer in its ordinances; that this is the Church of Jesus Christ, with prophets and apostles; that the voice of God again is heard; that the prize is great; that the search is worth the searching; and I would plead for an audience for that message with an open heart and mind.

May God bless all of us in seeking to know his will, in the keeping of his commandments, and in pursuing the search toward the finding of the ultimate answers of life and salvation and the sweetness of everlasting association with those we love, with those who mean the most, in Jesus' name. Amen.

## THE AARONIC PRIESTHOOD

Joseph L. Wirthlin  
of the Presiding Bishopric

I sincerely trust, my brothers and sisters, that I might have that spirit and blessing so essential in expressing to you the thoughts I have this morning.

I wish that every young man and young woman could have heard President McKay give his testimony of the truthfulness of the gospel of the Lord Jesus Christ and what it means to all of us.

I was inspired by the marvelous priesthood meeting held last night when President Moyle said, "We should have 12,000 young men preaching the gospel to those not of our faith." At the present, the Church has 6,000 missionaries, and, I am sure, President Moyle and brethren and sisters, that it is possible to have 12,000 missionaries in the world preaching the gospel because all of our brethren whether they hold the Aaronic or the Melchizedek Priesthood should have a full knowledge of the gospel and a testimony that they can bear to the world.

Two thousand years ago, it was declared by the Christ, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matthew 24:14.)

We know Joseph Smith actually saw the Father and the Son. There should be no question about that. He was the first to see the Father and the Son since the apostles were upon the earth nearly 2,000 years ago, and through his testimony we know that God lives, that Jesus Christ is his Son. Having that knowledge and also the priesthood, we, therefore, have the ability and the authority to preach the gospel to the world.

The Prophet Joseph Smith at the age of twenty-two was translating the Book of Mormon that the people of the world might have the privilege of receiving that marvelous book and becoming acquainted with the history of America, that Jesus Christ had been upon this the American continent and that he had taught the Nephites the gospel as he had taught the people in far-off Jerusalem. In translating the gold plates, he came upon a passage concerning baptism. Consequently, he made it a matter of prayer, and in answer to that prayer, there appeared a heavenly being who introduced himself as John the Baptist. If you fathers and mothers and grandfathers and grandmothers should properly teach your sons and grandsons, when they receive the Aaronic Priesthood, they will have a testimony that this great event took place, that John the Baptist who baptized the Christ appeared and bestowed the Aaronic Priesthood upon Joseph Smith and Oliver Cowdery.

We of the Presiding Bishopric sometimes wonder whether or not, in homes, fathers and mothers are inspiring and encouraging their young men to read that marvelous statement of John the Baptist, the thirteenth section of the Doctrine and Covenants. These are the words of John the Baptist. These are not the words of Joseph Smith or Oliver Cowdery, and because of that fact, all of these young men who hold the Aaronic Priesthood be they deacons, teachers, or priests should be acquainted with that statement. It will become a reality. They will know it actually happened. It would be inspiring to our young people in our homes, brethren and sisters, if we would periodically read the statement of John the Baptist. These are his words: "Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (D&C, section 13.) These words will build a testimony of its truthfulness in their hearts.

After Christ and the apostles had left the earth, the world changed its attitude toward the gospel, and the organization of the Church was taken away. There had been a change in the form of baptism. There had been a change



in repentance. In fact, the Church as a whole had changed. Therefore, a great event had to take place wherein great men as Martin Luther and others some four hundred years ago had the courage to declare to the world that the so-called church of that time had gone wrong. They were no longer giving consideration to the priesthood as it existed in the days of the prophets or in the days of John the Baptist.

With the reformation that came through these great men, then, the restoration was necessary. The Lord selected the young man Joseph Smith to restore the true Church. For that reason, John the Baptist appeared and bestowed upon him and Oliver Cowdery the Aaronic Priesthood.

To you bishops who are responsible for men who are laboring with the Aaronic Priesthood, see that all these young men will understand the gospel in its fulness, and as they go on year by year and arrive at the age of twenty, they will have a testimony whereby they can go out into the world and testify that Joseph Smith actually saw the Father and the Son. They will have the knowledge and the ability to teach the world the gospel of the Lord Jesus Christ.

All of us who hold the Melchizedek Priesthood hold it because Peter, James, and John bestowed it upon Joseph Smith and Oliver Cowdery. These are the only young men in the history of nearly 2,000 years who have declared that they actually saw Peter, James, and John, and who bestowed upon them the Melchizedek Priesthood. That marvelous revelation given to the Prophet Joseph and Oliver Cowdery can be found in the Doctrine and Covenants, section 27, verse 12, when Christ said to them and to us who hold the Melchizedek Priesthood, "And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles. . . ." Is there any question that we have apostles today as there were apostles in the days of the Prophet Joseph? There should not be because here we have the words of the Christ himself when he said, ". . . by whom I have ordained you and confirmed you to be apostles. . . ." of the Lord Jesus Christ with the same authority, the same rights and the same privileges that existed nearly 2,000 years ago. Then he said, ". . . and especial witnesses of my name. . . ."—to be especial witnesses of the name of Christ himself. We who hold the Melchizedek Priesthood, can continually bear testimony to the fact as well as the apostles that Jesus Christ was the Son of God. Then he said, ". . . and bear the keys of your ministry and of the same things which I revealed unto them." There should be no question whether we hold the Aaronic or Melchizedek Priesthood but that we have received this authority because it was bestowed upon the Prophet Joseph by

John the Baptist and by the apostles, Peter, James, and John.

With reference to youth, I hope the youth of the Church will read the history of the Prophet Joseph Smith and read of all of these great events which took place, remembering he called upon the Lord at the age of fourteen. The Father and the Son appeared, and the Father said, ". . . This is My Beloved Son. Hear Him!" (Joseph Smith 2:17.) If the youth of the Church have this testimony in their souls, they would not have any difficulties in understanding what they should do to live the gospel of the Lord Jesus Christ.

As I read the history of Joseph Smith and all the great events that took place, I am impressed with the fact that he was a young man. At the age of twenty-two he received the Aaronic and Melchizedek Priesthood. When he reached twenty-four, 5,000 copies of the Book of Mormon were printed which were available to the world. When he was twenty-five years of age, the Church was moved to Kirtland, and there he ordained the first bishop. At the age of twenty-seven, he received the revelation on the Word of Wisdom. One hundred and twenty-seven years ago, he received that marvelous revelation. At the age of twenty-seven he commenced the erection of a temple. At the age of twenty-nine he chose twelve apostles. At the age of thirty he dedicated the Kirtland Temple. When that great event took place, there were visions, there were angels, the Christ appeared to him, and there were Moses, Elias, and Elijah who bestowed their keys of authority on him. These events made it possible for all the sons and daughters of our Heavenly Father who had lived over the hundreds of years gone by to enjoy all of these blessings. When he was thirty-two years of age the Church had to move into Missouri. At that time, he received the marvelous revelation on tithing. Youth ought to be aware of the fact that the law of tithing came through revelation. When the Prophet Joseph Smith was thirty-two years of age, another great event took place and that was to give the Church its name. None of the great leaders or organizers of other churches have ever attempted to say, "This is the Church of Jesus Christ." They may take the name of Luther. They may take the names of others. The revelation given to the Prophet in the Doctrine and Covenants, section 115, verse 4 said, "For thus shall my church be called in the last days, even The Church of Jesus Christ of Latter-day Saints." Youth ought to know why this great organization carries that sacred name—The Church of Jesus Christ of Latter-day Saints.

At the age of thirty-four, this young man sent nine apostles into England to preach the gospel. As a result of their work, literally thousands of people from

Great Britain have joined the Church. During the last three years, our Prophet dedicated temples in London, New Zealand, and Switzerland for the benefit of the people in those countries. Recently, Elder Harold B. Lee was in far-off England, and there he organized a stake in the Manchester area. The Lord intends that all his people, regardless of where they are, are to have the same privileges and opportunities that were revealed to us through the Prophet Joseph Smith. The youth of the Church should know more about Joseph Smith and of these great historical events that have taken place so that they will have in their souls a testimony that Joseph Smith actually saw the Father and the Son, that the establishment of the Church came through revelation, not coming to a man because of his own ideas but because of the plan of the Lord for us in these latter days. Youth should know that this young man at the age of thirty-six made it possible for all of us to receive what is called endowments. The youth should understand and know what these endowments are. Fathers and mothers, that is your responsibility, and mine, to teach them of these sacred things. At the age of thirty-seven, the Prophet Joseph received the revelation on the new and everlasting covenant of marriage. Youth should know about the new and everlasting covenant of marriage whereby youth may have the opportunity of going into the house of the Lord and being sealed for time and eternity. That is our responsibility. At the age of thirty-eight, he sealed his testimony of the restoration of the Church and the gospel of Jesus Christ with his blood.

I pray that youth will be able to testify of these historical events and know the truth of the words found in Moses 1:39, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

May the Lord continue to bless you as the parents of youth, to bless all of us that, in turn, may be a great source of inspiration and guidance to them, I humbly ask in the name of Jesus Christ. Amen.

Said the Millennial Star in 1882:

*"The first qualities wanted in all who deal with the education of children are—patience, self-control, and a youthful Heart that remembers his own early days."*

## A DIVINE KEY TO KNOWLEDGE

William J. Critchlow, Jr.

Assistant to the Council of the Twelve

"What music must our Father have provided for His saints in Heaven, when He afforded us such music here on earth."

I borrowed that from Izaak Walton to express my appreciation for the music of this great choir. If music were the language of angels, I have heard angels speak this morning.

About one hundred forty years ago, an early American historian directed a youth, Joseph Smith, to a hidden deposit of golden plates upon which was engraved a history of the early inhabitants of the Americas. The engravings, subsequently translated by Joseph Smith by the gift and power of God, comprise the Book of Mormon. The historian was Moroni—a resurrected prophet.

In an interview with a prospective young missionary, I quite routinely asked:

"Do you believe Joseph Smith was a prophet of God?"

"Sir," he said, "I know Joseph Smith was a prophet of God."

"What is your feeling about the Book of Mormon?"

"I know the Book of Mormon is true," he replied.

His quick emphatic reply prompted me to say, "How can you be so positive about it?"

His response again was emphatic, impressive, and brief. Three short words conveyed it: "I've read it."

There are undoubtedly many of you members of the Church listening to me at this moment who could similarly testify to the truthfulness of the Book of Mormon because *you've read it*.

One scholarly man told me that he could not bring himself to read the Book of Mormon because of the fantastic story concerning its origin.

"Let me see those golden plates—seeing is believing—" he said.

"Perhaps," I admitted, hastening to explain that Joseph Smith returned them to the Angel Moroni who had told him that a sealed part or section of the plates would be translated at a future time when the world was better prepared to receive its message.

"Well," he smiled as he answered facetiously, "when Moroni returns them for translation, give me a ring. I'd like to ask him a few questions."

I suppose there are critics and skeptics whose attitudes toward the Book of Mormon are reflected in this man's philosophy—"seeing is believing." I suppose, too, that some of our young missionaries have wished that Moroni had left the plates with Joseph Smith so that he could have deposited them in some public place, a museum perhaps, where investigators might come to see for themselves and thus be convinced, since seeing is believing.

I wonder! And my wondering inclines me to doubt—even question the idea that—"seeing is believing"—particularly in its application to the golden plates.

Were any of our early missionaries or others ever able to support "seeing is believing" with evidence that the people who saw the papyri scrolls with the Egyptian mummies readily accepted Joseph Smith's translation of one of the scrolls as divinely inspired? The book of Abraham in the Pearl of Great Price constitutes this translation. Those mummies and scrolls were exhibited over a period of two years, throughout towns and cities east of the Appalachian Mountains. For another nine years they were in Joseph Smith's possession, and after his death they reportedly reposed in museums; first, in St. Louis and later in Chicago, where they were supposedly destroyed in the great fire of 1871. Thousands of people must have seen them. No one, so far as I am able to determine, ever questioned their genuineness, but how many, because they felt "seeing is believing," accepted Joseph Smith's translation as the handiwork of God and petitioned for membership in his (God's) Church? Very, very few—I'm sure. What reason have we then to suspect that seeing the Book of Mormon plates would be different? Were they available for inspection people seeing them may admit that golden plates exist, and that there are engravings upon them—which scholars cannot translate, but would that knowledge silence the attacks of skeptics who surely would impute them to be spurious? Would it abate the endless disputations about their origin, the angel, and the translation by the gift and power of God? Again, I wonder. The more I ponder the suggestion that "seeing is believing" the more convinced I am that the Lord's way was best—he kept the plates. He said to his prophet Isaiah: "For my

thoughts are not your thoughts, neither are your ways my ways, . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isaiah 55:8-9.)

Yes, the Lord's way was best.

(1) His way—keeping the plates—safely preserves them against the time when the world is ready for a translation of the part thereof which is sealed. Joseph Smith was not permitted to translate this sealed part because the hearts of the people were not susceptible to the divine truth contained therein. Concerning it, the historian-prophet Moroni wrote:

" . . . there never were greater things made manifest than those which . . . the Lord hath commanded me to write them; . . . And he commanded me that I should seal them up; and he also hath commanded that I should seal up the interpretation thereof; . . . until the day that they [the Gentiles] shall repent of their iniquity, and become clean before the Lord." (Ether 4:4-6.)

In fancy let's assume that the plates had been deposited with the mummies and the Egyptian scrolls in the Chicago museum. Both would then have been destroyed by fire. Joseph Smith never did find time to translate the second scroll which he said contained the writings of Joseph, grandson of Abraham. Its contents are seemingly lost to the world. So, without the Lord's intervention, "the greater things made manifest" in the sealed portion of the gold plates may have been similarly lost to the world. Surely God's "ways are higher than your ways and my thoughts than your thoughts." I am grateful that the Lord kept the plates. Sometime, I hope to read the "greater things" sealed therein.

(2) His way—keeping the plates—complied with and satisfied his own divine law of witnesses which is "In the mouth of two or three witnesses shall every word be established." (2 Corinthians 13:1.) He gave this law to Moses for the children of Israel; (Deut. 17:6.) He taught this law to his disciples when he walked with them on earth (Matt. 18:15-16); he inspired his servant Paul to teach this law to the Corinthians (2 Cor. 13:1); and he literally conformed to this law in this last dispensation by supplying twelve witnesses of the golden plates, Joseph Smith and eleven others.

(3) His way—keeping the plates—satisfies adequately the civil laws of the land with respect to witnesses. Twelve witnesses in any civil court comprise a jury whose verdict should completely satisfy the demands of civil law. The jury's verdict was: "The plates exist—we saw them." This evidence is incontrovertible.

Listen for a moment to the witnesses: "Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we . . .

have seen the plates . . . , and we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; . . . And we also testify that we have seen the engravings which are upon the plates; . . . And we declare with words of soberness, that an angel of God . . . brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; . . . " So spoke three of them.

Eight others spoke as follows:

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That Joseph Smith, Jun., . . . has shown unto us the plates . . . which have the appearance of gold; . . . and we also saw the engravings thereon, . . . And this we bear record with words of soberness, that . . . we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. . . ."

I have deleted from these testimonies, in the interest of brevity, many interesting statements which every investigator of the work should read. They may be found on one of the preface pages of the Book of Mormon.

None of the witnesses ever denied his testimony. Each to his last breath and some with their last breath declared in substance, "I saw the plates—the work is true." Two of the twelve witnesses sealed their testimonies with their blood; five were excommunicated from the Church; two others withdrew from the Church; but despite disaffection toward the Church, enmity toward the Prophet, adversity, and persecution, not one of them ever denied his testimony.

(4) His way—keeping the plates—left to the world, in lieu of the plates, which man could not read, a true translation thereof which man can read, because it is now translated into twenty-four languages. It is the Book of Mormon. Joseph Smith translated it by the gift and power of God.

The intrinsic value of the plates is not their gold content, but is their message content. The Lord left that message to the world.

It is said, "The proof of the pudding is in the eating." So is the proof of the Book of Mormon in the reading. The young missionary who said, "I know the Book of Mormon is true because I've read it," is not unlike thousands of you who are listening to me, who, too, can testify that you know it is true because you've read it.

And when you read it, you discovered a key which unlocked for you a source of evidence which proved beyond the shadow of a doubt the divine source of its origin.

This key was your reward for reading the book, from cover to cover, for only those who pursue their reading to the closing pages will find it. This is the key:

"And when ye shall receive these things, I would exhort you that ye

would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost." (Moroni 10:4.)

This promise is not unlike a promise made by our Lord and Master nineteen hundred years ago when he stood upon a mount in Galilee and spoke:

"Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7.)

Another time he said: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

Joseph Smith, the youth, did "ask," and he did "seek" and he did "knock" and there was "opened unto" him—golden plates—delivered by one Moroni, an early American historian-prophet; which Joseph translated by the gift and power of God. And now by this same power or by the power of the Holy Ghost, he (God) has specifically promised all who will read the book "with a sincere heart, with real intent, having faith in Christ," to "manifest the truth of it unto you."

(5) God's way—keeping the plates—provided a precious key—a divine key which if used as many of you have used it, will unlock the door to:

—Knowledge that the "Book of Mormon is true." So said the young missionary. I add my witness.

—Knowledge that the Bible contains the word of God—the Book of Mormon is its witness.

—Knowledge that Joseph Smith was a prophet of God.

—Knowledge that Jesus Christ is the Son of the Living God—the Book of Mormon is his witness.

I believe that Joseph Smith was a prophet of God, that he was visited by one Moroni an early American historian-prophet who directed him to a hidden deposit of golden plates. The engravings thereon he [Joseph Smith], translated by the gift and power of God and thus produced the Book of Mormon.

This is my humble testimony. I bear it gladly, in the name of Jesus Christ. Amen.

## GARDEN GALLERY

by Barbara Yerbury Filan

An artist paints a flower;  
I can't.

Yet I, too, create beauty;  
I plant.

## TEACH HONOR

Mark E. Petersen  
of the Council of the Twelve

On a recent trip, I was a guest in the home of a little boy about six or seven years of age. He was looking through his older brother's Boy Scout *Handbook*. He had turned to the section on tracking, where Scouts are taught to follow footprints of animals. He told me that he expects that this coming summer he will be out tracking, following footprints.

I looked beyond the footprints of animals to the footprints of human beings, and wondered whose foot tracks he would follow as he grew up. I wondered if they would be good tracks or bad tracks, and if the people who would make those tracks would be uplifting or degrading in their influence on him.

I picked up his book and turned to the section where I read the Boy Scout oath. You remember the first few words are, "On my honor I will do my best. . . ." As he grows up, what will this little boy learn about honor or dishonor? Who will teach him? Or does it really matter? How important is honor, anyway? Is it something sacred? Is it sacred to you? Is it sacred to very many Americans?

In my opinion, America needs a re-birth of honor more than it needs any other one thing. It needs honor more than it needs its atom bombs and nuclear submarines. Put weapons in the hands of dishonorable men and what have you?

America needs honor more than it needs wealth and prosperity. Put wealth in the hands of dishonorable men, and what have you?

America needs honor even more than it needs professions of religious piety.



What good is a profession of religion in a man who has no honor? Such men lived in the days of Jesus. He called them scribes and Pharisees, hypocrites.

Have you been shocked at the public display of deception and dishonesty we have seen recently from coast to coast? Are you alarmed at the lack of character which has been exhibited? Are you frightened when the public conscience is dimmed and when men and women alike strive in greed and selfishness to get all they can and give as little in return as they can?

Are you alarmed when working men laugh at the principle of giving an honest day's work for an honest day's pay? Are you shocked when large industries become involved in public scandals? Does it scare you to learn that our government was defrauded by its own citizens of five billion dollars in income tax in a single year?

Where will all this lack of honor take us? What will be its effect upon our children? Think of my little boy friend and his Boy Scout book: "On my honor . . ." What will honor mean to him?

The uniform crime reports of the FBI issued last September indicate that adults are responsible for eighty percent of the major crimes in the United States. Then, who is leading the march of dishonor and disgrace in America today?

Not the juvenile delinquents who get the headlines.

This same FBI report shows that the age group in which most arrests are made is the group fifty years of age and older. Think of it! More arrests among people fifty years of age and over than among any other age group in the United States! The next highest age group is made up of persons from thirty to thirty-four, and the next highest those from thirty-five to thirty-nine.

I wondered if this picture had changed in the last five years and looking in the FBI report of five years before, I discovered that still, even then, those fifty years of age and over accounted for more crimes than any other age group.

I was very interested in last year's report to discover that only nineteen percent of all the arrests for major crimes in the United States involved people under twenty-one years of age.

Do you remember the verse which says:

"'Twas a sheep, not a lamb that strayed away

In the parable Jesus told,  
A grown-up sheep that had gone astray  
From the ninety and nine in the fold."

Our leaders in crime detection tell us that our increased juvenile crime is largely due to a great let-down in honor and integrity, a great collapse in the moral fiber of the nation. They warn us that when we overlook honesty on such a wide scale, national disaster may overtake us.

I recently read an editorial in the Richmond, Virginia, *News-Leader*, commenting on this moral breakdown in America, and making special reference to the "payola" scandal. The editor said:

"The fault lies wholly in ourselves, and in the sort of shallow, materialist society we have built for our country. Here we sit in our inner-spring cocoons, fashioned of infinite soft self-deceptions, and stare at the disc jockeys outside.

"Who will cast the first stone?"  
"Will it be the farmer, paid for not farming his land?"

"Or will it be the executive, padding his expense account?"

"Will it be the student who cheats?"  
"Will it be the veteran who fakes a disability? The bureaucrat who makes useless work? The politicians who buy votes? The special interests who buy politicians? The merchant whose fancy package conceals a shoddy product? Who is the condemner, who the condemned?"

"All this," says the editorial, "is not to condone for an instant the greedy, cynical and irresponsible conduct of those persons in the broadcasting industry whose contempt for the American boob is now so shockingly revealed. They are reaping their own whirlwind. It is merely to suggest that we get this scandal in perspective, painful as the process may be. . . .

" . . . When our schools are crowded with 'crib courses' and our ministers are absorbed in the intricacies of administration, and our families have left it to somebody else to inculcate cultural values in their children, and the confiscatory nature of tax laws has made a nation of devious contrivers, no wonder a quiz show contestant sees deception as reality and fraud as accepted social behavior."

Recently I read an address given in Boise, Idaho, by Judge Philip Gilliam of Denver, the judge of the juvenile court there. Among other things he said:

"It seems to me that there has been sweeping through America . . . an arbitration between right and wrong.

" . . . you know," he said, "you see it with the adults so often: [they say] 'Don't be a sucker, why should I pay my taxes if there is any way to get out of it?' . . .

"But you see it in the kids, too," he said. "Every now and then you talk to one of the kids we get in our training school for delinquent boys, and you say, 'Son, why did you break the law?' And he says, 'I didn't want to be a . . . chicken. . . ."

"Can you imagine Thomas Jefferson sitting back [in his day] and saying, 'I didn't want to be a chicken?'"

Then he continues: "Golly, friends, is there something wrong with being a decent guy, with being a responsible citizen . . . interested in community

betterment . . . interested enough to make the effort for good government? Is decency becoming unpopular in this country?"

Then he says, "The great challenge of America is to be a decent guy, a constructive citizen, a responsible businessman, an honorable workman. . . .

" . . . The test of civilization is not how many cars you own or some of the things that have been glorified on TV and in the movies. The test of civilization is the kind of people we turn out." And he concludes, "I'm sure that is absolutely true."

My mind goes back to the little boy with the Scout manual. What if every American could but learn the first great lesson in that manual, the lesson of honor? What if every man were as honorable as he expects his son to be? What if every woman were as honorable as she hopes her children will be? What if every boy and girl had honor enthroned in their hearts and could pledge to all men that on that sacred honor they would do their best in life?

There is no happiness without honor. There is little success without doing one's best.

To instill in the mind and heart of a child the importance of honor and the value of doing his best, is one of our greatest tasks. What are we without good character? Can good character exist without honor?

When we look at the life and teachings of the Savior, it was the hypocrite, the pretentious hypocrite, who received his most scathing criticism.

It was the honest widow giving her mite, who has lived in our memories as an example to be followed.

Judas the traitor will forever be the personification of dishonor at its worst. The prayer in Gethsemane will always be the criterion of devotion.

In this Church we have many marvelous character-building activities. We have outstanding organizations which teach honor and integrity to our young people. The Boy Scout movement is one of them. It is a well-established fact that this training in boys makes of them honorable citizens, with good character and high ideals.

Then in the light of our national moral status, in the knowledge of our great need to teach honor and integrity, in the interest of rearing the next generation to be better than the present one, do we not need more of scouting and other agencies which teach honesty and truth?

Scouting can help make a boy an outstanding man, a good church member, a good student, a good citizen. Then why are not more parents interested in this wonderful movement? Why is there resistance in many homes? Why do some officials who are charged with the welfare and development of boyhood side-step their responsibilities to the scouting program?

It seems incredible, in a day when so much temptation faces our youth, that any grown person, especially a parent or worker with youth, would fail to take full advantage of the Scout program.

Scouts are governed not only by their oath to do their best on their sacred honor, but also by their law which says that a Scout is trustworthy, loyal, helpful, friendly, courteous. A Scout is kind, obedient, cheerful, thrifty, brave, clean, and reverent.

Is there a boy anywhere who would not benefit by having these traits of character developed within him? Is there a home which would not be blessed by having such a boy within it, a boy who is helpful, trustworthy, loyal, friendly, and kind?

What if every boy was courteous to his mother? What if every boy was kind to little sister? What if every one was obedient in the home and obedient to God?

Would there be any moral breakdown, if all boys were clean? In this day of delinquency, can we think of any better way to prevent filthy living than to plant a love of cleanliness in the heart of a boy?

It is time to teach honor to America. It is time to acknowledge that an honest man is the noblest work of God. It is time to remember that when the grown-up sheep wander off from the fold, they usually lead the lambs astray.

May we awaken to our responsibility to be honest and true, to exalt honor in our lives and in our thinking. I earnestly pray in the name of Jesus Christ. Amen.

*Sunday Afternoon session,  
April 3, 1960*

## OFFICE OF THE SEVENTY

*Antoine R. Ivins  
of the First Council of the Seventy*

My brethren and sisters, in October 1931, I occupied this position for the first time, as your appointed servant. I

have occupied it at every conference since, and it gets no easier, brethren and sisters. There is a sense of growing responsibility that comes to one with the passing of the years and the experiences that come from this office, so I seek an interest in your faith and prayers, that perchance something I may say may be helpful to some of us, for the only purpose we have is that of helping to come to a betterment of our lives as members of the Church.

You have been told that I am a member of the First Council of the Seventy. It is astonishing how many people think that I can be a member of the First Council of the Seventy and a high priest in the Church, which is not the case. I think it may be appropriate if I can gather from my experience, just to tell you a few words about how the seventies came into existence under the inspiration that was given to the Prophet Joseph Smith.

Almost all of the men who were ordained seventies in that first period, were men who had placed their lives at the disposition of the Prophet Joseph Smith. Almost all of them were men who had gone down in Zion's Camp and had proved a willingness, if necessary, to give their lives for the work of the Church, under the leadership of the Prophet.

Then there came a time, shortly after that, when the Prophet was inspired to call and ordain twelve men to the apostleship of the Church, that was in 1835 in the early part of the year. That was followed within a few weeks by the ordination of a number of men as seventies in the Church, and before very many weeks had gone there were three full groups of seventy each and forty of a fourth group who had been ordained to the office of seventy. Over all of them were placed seven men to direct their efforts.

Things went along pretty well for a while, and then one day there were two men working in a brickyard, one was a high priest and the other was a seventy, and the high priest undertook to correct the seventy, and he rebuked him for something he, the seventy, did, and the seventy said, "You just can't do that. I hold a higher office than you do in the priesthood." That little quarrel resulted in their carrying the question to the Prophet Joseph Smith as to which might be higher. I do not know whether the Prophet ever said which was higher, but he discovered this, that five of the men who had been appointed as seventies of the Church, had already been ordained high priests, and he is quoted as having said that it is contrary to the vision that a high priest should preside in the quorums of the seventies, so those five men were withdrawn, and another five took their place as presidents.

During the entire life of the Prophet Joseph Smith, there were only those seven men, under the direction of the

twelve, to direct the work of the seventies.

At the first conference after the death of the Prophet, a member of the Council of the Twelve presented a resolution to the conference that all elders under thirty-five years of age, who were willing to accept of the responsibility of missionary work, should be ordained into the seventies quorum, and enough men were ordained to make up twelve quorums. Then this first group of seventy was broken down into ten groups and each seven became the presidents of a quorum. The first seven remained the presidency over all the seventies of the Church; the second, third, fourth to the tenth became the presidents of other quorums, the theory prevailing, it seems, that the first quorum was the presiding quorum of all the seventies in the Church.

Now the first quorum of the seventy has not been kept intact, except for the presidency of it, who are sustained as members of the General Authorities of the Church.

Now these brethren were given a very special office in the priesthood. All elders under thirty-five who are willing and worthy to do missionary work should be ordained seventies, and that is the primary responsibility of the seventies in the Church.

An appeal was made last evening for a great number of missionaries, a great increase in the number of missionaries in the Church. It just happens that I have been on that missionary committee since coming into the First Council and realize the need of it. We have twenty thousand men in this Church who are seventies, more than twenty thousand. I believe, every one of them committed to the proclamation of the restored gospel of Jesus Christ. Every one of them should be qualified for that particular purpose. And what should he be willing to do? Every one of them and every son that he should rear with the prospect of becoming a missionary, should be able to testify that he knows that God and Christ are Personal Beings, a testimony which I have often said, came back to the world through the vision that was first given to the Prophet Joseph Smith. He must be able to testify that through experience he knows that God lives, that Jesus Christ is his Son. He must evince a faith that will impel him to respond to every legitimate call that may be made of him by proper leadership in the Church.

It happens, however, that many have family responsibilities and their only opportunity to respond to this particular mission, is in the stakes of Zion, a mission which is equally important with those in foreign fields. It does not require the same time, it does not require the same loss of income. There are many things that are advantageous to it, as compared to the other, if you want to call it an advantage to avoid these

responsibilities. But it is an important mission because no man can say that a convert in a stake is not as important as a convert in any foreign mission which you might name. But the fact is, that we expect that type of service of them, one way or another. We expect every one of them to live in such a way that his growing children may grow up with faith in Jesus Christ as the Son of God, and with an aspiration and an ambition someday to be able to declare it to people who have not yet come to understand it and have the glorious privilege of membership in the Church.

I wonder how well the seventies do it. I wonder how well the elders do it, because that is also their problem. I wonder how well the high priests do it, how well they indoctrinate into the hearts and minds of their growing children the testimony that Jesus Christ is the Son of God, that he is our Elder Brother, and that they live, that they hear and answer prayers, and that this great work came into existence because God and Christ did appear to the Prophet Joseph Smith, because under their mandate other beings who had lived upon this earth, as resurrected beings I suppose, celestialized, whatever you call it—came back to the earth and bestowed a priesthood upon Joseph and Oliver, and with that authorization and under direct inspiration from God, our Heavenly Father, there was brought into existence a Church organization to control the use of the privileges of the priesthood in the ordinances that are essential to exaltation in the kingdom of God.

Every boy who expects to go on a mission, every boy or girl who aspires to a mission, should, through the way he lives and through his study and his faith and prayer, come to a position so that he can testify to those things before he goes into the mission field.

Now, brethren and sisters, that is not our happy experience always, as directors of this great missionary work. Too often, inexperienced, almost unconverted young people respond to our suggestion. It is almost never that they fail to get that testimony, once they get into the mission field and devote themselves to the work. But cannot you imagine that if that testimony were implanted in their hearts as growing young people, that their lives would be different, so that they would always be entitled to the Spirit of God to guide them and direct them, to help them in their studies and preparation for this great work. Is there anything greater that people can do than to offer others the opportunity of membership in the Church of Jesus Christ of Latter-day Saints, and thereby give them the privilege of earning an exaltation in the kingdom of God? I think that is the greatest blessing that anybody can ever offer to people.

Now, the seventies have that as a special calling and a special responsi-

bility. Just how well we acquit ourselves of it, I cannot say. I can say this, however, that as a member of the First Council, I am tremendously proud of the lives that most of our seventies live, and of their willingness to sacrifice for this great and worthy purpose.

But the great thing that has come out, or one of the great things that has come out of the interviews that we have had with the mission presidents over the last few days, is the fact that some of these young people have not been so taught and they have to learn it under the direction of the mission presidents. It becomes a grave responsibility for a mission president to have to implant into the soul and heart of a young man the testimony that should have been placed there by his father by his own faith and prayer and service to the Church.

Now, if we could just realize this, brethren and sisters, if we could realize when these tots are growing up, that care in the way we live, care in the things we do, care in the things we teach them, can so build into their consciousness a testimony of the truth, that at maturity they will have been able to go through all of the trials of adolescence and come out unscathed. That is the objective, brethren and sisters, of this great work—one of them.

And as fathers of this growing generation, and as mothers, we have that responsibility, brethren and sisters, to prepare these young people for that service, because that is one of the three major purposes of the Church of Jesus Christ of Latter-day Saints, and I am not here to tell you which is most important—the work for the living members of the Church, the work for our dead ancestors, or the effort to give this great opportunity to people who have not yet understood it. They are three major purposes of the Church, but it does not matter which one of those fields you aim at, the problem is to implant into the hearts of those youngsters whom you have brought into this world, a testimony that will make their lives as near perfect as possible, and their service to their fellows a tremendous and wonderful one.

May God bless and help us, I pray, doing it in the name of Jesus Christ. Amen.

## HIT AND RUN

by Lucretia Penny

Remember  
December?  
Not June  
So soon!

## THE PRIMARY PURPOSE OF THE PRESENT DISPENSATION

ElRay L. Christiansen

Assistant to the Council of the Twelve

I have been deeply moved by the timely and appropriate messages of those who have spoken in this conference, beginning last evening, and also by the beautiful and inspiring music that has been rendered both last night and today.

Now I desire to discuss briefly with you, a matter which should be the concern of every member of the Church and for which I believe there is a need, on the part of many of us, for greater interest and fervor.

We live in the period of time spoken of by the prophets of the Bible, when all the keys of the priesthood, the powers, the gifts, and the authority are restored and are now in the hands of the servants of the Lord in this day, all of which is preparatory to the ushering in of the millennial reign of the Savior.

The primary purposes of this dispensation are first, to gather Israel through the great missionary service of the Church and the proselyting effort of all of us, that through the gospel of Jesus Christ, they may seek and find salvation and exaltation with their families.

And secondly, the redemption and salvation of the dead through vicarious service.

Section two of the Doctrine and Covenants contains the words spoken by Moroni, the angel who appeared to Joseph Smith, the Prophet. While it is very brief, it is, nevertheless, one of the most significant and important of all revelations. Elder John A. Widtsoe one time had this to say about this section:

"The beginning and the end of the gospel is written in section two of the



Doctrine and Covenants. It is the key-stone of the wonderful gospel arch; and if that center stone should weaken and fall out, the whole gospel structure would topple down in unorganized doctrinal blocks."

Let us see what is contained in this momentous revelation:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord."

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers."

"If it were not so, the whole earth would be utterly wasted at his coming." (D&C 2.)

Thus in this revelation, Moroni reiterated the promise of the Lord made through Malachi, centuries before. (Mal. 3:5-6.)

About twelve and a half years after these pronouncements were given by Moroni, Elijah actually appeared to Joseph Smith and Oliver Cowdery and committed into their hands the keys of the sealing power and said unto them, "... by this ye may know that the great and dreadful day of the Lord is near, even at the doors." (D&C 110:16.)

Along with the restoration of the keys and the powers of the priesthood to enable the living and the dead to gain salvation, there came an almost overwhelming responsibility and obligation to the Latter-day Saints, to act as agents of the Lord in bringing about the program of salvation and redemption to their fellow men. Where in all the world can you find a people whose faith teaches them to recognize the justice and mercy of God in granting to all men, living or dead, the same or at least an equal opportunity to receive salvation? Since God is just, his divine plan of salvation includes the means and the power by which those who have died without a knowledge of the gospel may hear it, and if they will, receive it, and thereby gain the gift of eternal life.

In a public discourse, President Wilford Woodruff once made this significant and consistent statement:

"Since God is no respecter of persons, he will not give privileges to one generation and withhold them from another. The whole human family, from Father Adam down to our day, have got to have the same privileges somewhere, of hearing the Gospel of Christ. They have to be preached to in the spirit world. But nobody will baptize them there. Therefore, someone must administer to them by proxy here in the flesh, that they may be judged according to man in the flesh and have part in the first resurrection."

And a few years later, this great leader said:

"We have to enter these temples and redeem our dead. This is the great work

of the last dispensation, the redemption of the living and of the dead."

Now the redemption of the dead carries a twofold obligation and mission, to which we have all been called by revelation of the Lord. In the journal of President Woodruff he wrote this:

"I, Wilford Woodruff, received the following revelation from the Lord." Included in that revelation which was unanimously adopted by the Presidency and the Twelve of the Church and by the Church in conference assembled, is found this admonition:

"We want the Latter-day Saints from this time to trace their genealogies as far as they can and be sealed to their fathers and to their mothers and have their children sealed to their parents and run this chain through as far as you can get it. This is the will of the Lord to the people."

Brothers and sisters, there can be no substitute for the Lord's plan in redeeming our dead relatives, and no amount of side-stepping our individual responsibility will excuse us for neglecting to do these two important things, namely, identifying the dead from the records available, and then seeing to it that they have received in the temples by proxy the necessary ordinances for their salvation.

We as heads of families must not equivocate in this; we must not procrastinate; we must not assume that Aunt Martha or some other relative is doing all that needs to be done in this respect.

Members of the Church are coming to the temples in ever-increasing numbers. For some time the average number of endowments administered on behalf of the dead by the good people in this temple district, has averaged 1738 endowments a day, besides the sealings and the baptisms. Nearly 40,000 were administered during the month of March in the twenty-three days during which the temple was open. The same thing

is going on in all the temples. I see in this service one of the greatest tributes to the faithfulness of the Saints on behalf of others that could be manifested by anyone, anywhere. When I see busy men nearly equaling the number of women, coming hurriedly from their offices and from their work, regularly by appointment to act in behalf of these who have passed beyond, it touches my heart. The fervor of those who come is marvelous, and the love that they manifest for the dead is beautiful to behold. It is indeed the second great commandment in action.

The other phase of our responsibility, however, that of identifying the dead through genealogical research, is barely keeping pace with the work done in the temples of the Lord. In this temple we have for some time administered many more endowments for the dead than we have baptisms for the dead. That means that we will eventually run into difficulties if something is not done in the matter of more extensive research on the part of the individual families.

Some time ago the First Presidency authorized the sending forth of a letter appealing to leaders throughout the Church to strengthen the genealogical committees in the stakes, in the wards, and in the missions and to encourage those assigned to this work to go into the homes of the people and teach the fundamental procedures necessary to accomplish this work of genealogical research. In that letter, priesthood quorum presidencies are urged to actuate this work through their committees, through their quorum Church service and quorum activity committees, particularly, and to see to it that each family in their quorum is attending to this indispensable part of the Lord's program and this essential part of their own welfare and salvation. For I tell you, none of us can expect to bathe in glory if we have "gone it alone" and have not reached out a hand for others in this respect.

In this letter, young people are urged to obtain training now offered in the various auxiliary organizations through the courses presented there, and then to cooperate with their parents in identifying their loved ones who have departed from this life.

The sisters are encouraged to co-operate with their husbands and to the best of their ability and skills to act as researchers.

But the responsibility lies directly in the hands of the bearers of the priesthood, the heads of families to motivate, organize, and carry this work on through to a completion. As new temples are built, there is even a greater and greater need for research to provide the necessary names for the proper operation of our temples. Almost everyone can make a beginning by writing his own name, with his own genealogical information, and



then continuing on with his parents, and his grandparents, and so forth. All who will do this will find it a fascinating adventure and a most compensating work.

Let us heed the call of our beloved leaders! The First Presidency of the Church, and the other Brethren are cognizant of this need and are anxious about it and are extremely temple-minded, themselves. Let us heed their call and through our efforts and research demonstrate that we have turned our hearts to our fathers, that the purposes of the Lord may be fulfilled. For this I pray humbly, in the name of Jesus Christ, the Lord. Amen.

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## MY TESTIMONY

*Alma Sonne*

*Assistant to the Council of the Twelve*

My brethren and sisters, I believe the audience in this tabernacle has never looked so big to me as it does today, unless, perhaps, it was the first time I occupied this position nineteen years ago, when I was sustained as an Assistant to the Quorum of the Twelve Apostles. I have had many experiences during those nineteen years. It has been my privilege to travel in many of the countries of Europe. I believe I have borne my testimony in every state of the Union, in every province of Canada; in our sister republic on the south, in Mexico, and on the islands in the Hawaiian group.

I want to say to you that I have been greatly blessed; that the blessings which have come to me I could not possibly have anticipated nineteen years ago. We have heard many testimonies today and yesterday, most of them very fervent and well sustained. These testimonies have not come as a result of scholarly research or scientific study, but by prayerful investigation and by right living.

When Peter bore his testimony to the Savior, the Savior answered: "... flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

(Matt. 16:17.) He said on another occasion, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.) That doctrine, brethren and sisters, is sound and logical. Live it, and you will surely know. Introduce into your lives the everlasting principles of life and salvation, and you will have no doubts. Testimonies are the strength of the Church. They are solid convictions based on facts that cannot be ignored by an honest investigator of the truth.

A few years ago I rode in an automobile over a well-traveled highway down in Syria. We traveled through a country which is not unlike our own Rocky Mountain region—the hills, the valleys, the vegetation, the clear mountain streams were similar to what we see around us here. For a time everything we saw reminded us of home. The driver of the car was well-informed, and kept us advised as to the historical background of the localities through which we passed.

At one juncture he stopped the car and pointed to a high rugged mountain near the highway. "That," he said, "is Mt. Hermon, the Mount of Transfiguration." Of course, we were immediately interested. He called our attention to the size of this gigantic mountain with its snow-capped elevations. He also told us in his own way the story of the Transfiguration. He explained that the Savior had led his three apostles to the very summit where they could worship God unmolested. He reminded us that they climbed to the top of the mountain, and to do so required great physical strength and endurance. Then he remarked: "They must have been strong men, physically."

It was an impressive story as he told it. It must have been a great event in the lives of Peter, James, and John. Matthew tells it in these words:

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

"And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light.

"And, behold, there appeared unto them Moses and Elias talking with him.

"Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. . . .

"While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." (Matthew 17:1-5.)

He, the Lord, had been similarly introduced on the occasion of his baptism in the River Jordan. These three apostles learned two fundamental things: First, they learned on that memorable

occasion that Jesus was in reality and actually the Son of God, the Messiah about whom the ancient prophets had spoken. Second, they learned that death was not the end; that through that mysterious change we call death, the personalities and the identities of Moses and Elias had been preserved. But the Lord told these three servants, "Tell it to no one until I am gone."

Well, I am sure they kept the secret, but many years later Peter remembered it. He referred to it in his second epistle written to the Church. To me it has always been very interesting. Said Peter:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." (2 Peter 1:16.)

Will you remember the word, "eyewitnesses." These men were not deceived. They knew whereof they spoke. They were as certain and positive that Jesus was the Christ, and that there was a life after death as they were that they lived in a world of reality. "For he received from God the Father honour and glory," said Peter, "when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice came from heaven, we heard when we were in the holy mount." (*Ibid.*, 1:17-18.)

A great and strong testimony, isn't it, my friends? We can receive the leadership of the Lord Jesus Christ without any doubts and without any misgivings. I know of no man in history who has made a bid for world leadership except only Jesus Christ. He actually made a bid to lead the world for he said: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd," (John 10:16) and he, of course, was to be the shepherd, the only one qualified to lead the world back to the place where he and God dwell.

He said, on another occasion, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, . . . for my yoke is easy, and my burden is light." (Matt. 11:28-30.) He then admonished his disciples—those twelve wonderful men who went into the world and preached the gospel, revolutionizing the thinking habits of men and women everywhere, planting the seeds of freedom and democracy in the hearts of men, "Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.)

May we do our part towards the fulfillment of this great commission, for today we are doing exactly what they did nineteen centuries ago, and we are preaching the selfsame gospel, which is the power of God unto salvation. I so testify in the name of Jesus Christ. Amen.

The accomplishments of man in the last one hundred years, his ever-widening search for truth, his insatiable appetite for knowledge, his discovery and partial control of the laws of nature, are convincing evidence of man's supreme position among God's creations. Did any animal ever gaze into the heavens and wonder?

We are told that in the last one hundred and fifty years, there has been more truth accumulated, more knowledge gained, than the sum total of all truth previously gathered. The fact that man has the genius to discover and partially master the elemental forces of nature causes men to stand in awe and ask again the age-old question, "What is man?"

That question was formulated by the Psalmist when he said:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. (Psalm 8:3-6.)

One wonders when he reads that, how the Psalmist might have framed his question if he had had the benefit of modern facilities as he considered the heavens. I am sure it would have tended to deepen and confirm his faith in the great Organizer of it all.

But as we consider man's increasing knowledge and power, we must not forget that power can be very dangerous. General Omar Bradley, former Chief of Staff, speaking to a graduating class sometime ago, sounded this warning in the following words:

"With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescence. Our knowledge of science has clearly outstripped our capacity to control it. (We have too many men of science; too few men of God.) We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through a spiritual darkness while toying with the precarious secrets of life and death. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace; more about killing than we know about living. This is our 20th Century's claim to distinction and progress!"

But the question, "What is man?" was answered long before the Psalmist asked it. In the first chapter of our oldest book here, we read:

"So God created man in his own image, in the image of God created he

him; male and female created he them. "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." (Genesis 1:27-28.)

From this it is evident that from the beginning, man had a unique status, an image nature; and that there was assigned to him a participative role in the great plan of redemption. The statement, "created in the image of God," was never made concerning any other of his vast creations. Only man is in his image: only man is his son.

Sometime ago, a sceptical student was heard to say that man is nothing but a fortuitous combination of molecules. But his older and more modest teacher replied by asking him, "Did any atom or molecule ever have a thought? Did any combination of elements ever give birth to an idea? Did any natural law ever build a cathedral or a temple?"

Within the lifetime of some of us there have come into use such marvels as automobiles, airplanes, wireless communication; and later radio, television, radar, guided missiles, atomic power, etc. As we think of these things, and utilize them, scientists and scholars are turning their attention and their instruments to a consideration of the greatest phenomenon, or, as President Clark has said, God's greatest miracle—man.

We are indebted to an internationally famous scientist, Dr. Henry Eyring, for a learned discussion of man's world. He said:

"We are living in five different worlds, none of which have been fully explored. They differ from each other in the size of the units of space and time.

"1. In our every-day practical world we go along nicely with such units as feet and seconds.

"2. In the chemical world of molecules and atoms, the electrons complete their revolutions in one hundred million millionths of a second, while one hundred million atoms set side by side extend only a distance of one inch.

"3. Inside the nucleus of an atom we enter a third world where events happen a million times faster still and distances are a thousand times smaller than in the atom.

"4. In the fourth world the astronomers measure revolutions of planets in years and the unit of distance, the light year, in about ten thousand million miles.

"5. Finally we come to the spiritual world where time is measured in eternities and space is limitless, thus in thought we can travel from almost infinitesimally small to the infinitely large."

As we consider the vastness of an orderly universe governed by undeviating law, the majesty of the Organizer and

## THE FIVE WORLDS

*Hugh B. Brown*

*of the Council of the Twelve*

My dear brethren and sisters, I with you esteem it is a great blessing to attend this wonderful conference, and especially to listen to the profound and inspiring opening address of our President. I should like to add my tribute to the Tabernacle Choir. It seems to me the choir reached new heights today.

I am sure you all join me, too, in expressing thanks to the Lord for his blessing to President Clark in that he was able to speak to us despite his physical illness. We are thankful that there is no diminution in his great intellect, his wonderful spirit, or his powerful voice.

We express appreciation, too, for what has been said this afternoon by the other Brethren. But all of it together adds to my timidity and makes the necessity of following such men a humbling experience indeed.

As this Church continues to extend its boundaries and increase its membership, we receive an ever-increasing number of requests to explain and distinguish some of the tenets of Mormonism.

Perhaps the two most frequently questioned concepts of the Church have to do with, first, our belief in a living, personal God; and secondly, our understanding of man's unique position and part in his divine plan. It is necessary that one have faith in the first before he can understand and accept the second of these tenets, namely, man's relationship to Deity. If that relationship be real, then certainly man occupies not only a unique but a Godlike status, and it is to that I should like to direct your attention for a moment.



the preferred place of man, we are intrigued into a re-evaluation of the meaning and purpose of life.

Is it likely, for instance, that the most intelligent creatures in the universe are here by chance? Is it possible that God is unaware of man's existence or unconcerned about his fate?

Mormonism asserts on the authority of divine revelation that man is the central figure of an integrated plan, and as Dr. Talmage has said, he is potentially greater and more precious than all the planets and the suns of space; for him they were created; *they* are God's handiwork; *man* is his son. The Lord said:

"... this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

The injunction of Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect," (Matt. 5:48) clearly envisions an eternity for its achievement, for no mortal man can gain perfection during his brief sojourn upon the earth.

The Savior further stated, "... this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

If, then, we are, in fact, the sons of God, and if it is life eternal to know him, all men should seek him, become familiar with his laws, and bring their lives into harmony therewith.

The Apostle John caught the vision of man's status and exclaimed,

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2.)

Man's spirit was with his Father in the beginning; he was designed to be free, and expected to gain wisdom and intelligence in the exercise of his agency. His freedom is, next to life itself, his most priceless possession. He has freedom to think, to explore, to discover, and to act. We encourage men to search for truth, to be unafraid of new ideas which are and always have been steppingstones to progress.

According to the holy scriptures, our earth life was not accidental, it was not only planned and purposeful, but it was voluntary. When the Lord asked Job where he was when the foundations of the earth were laid, he clearly indicated a pre-existent state of man, and asserted that all the sons of God shouted for joy, doubtless at the prospect of earth life.

When men speak of ultimate and satisfying values, their concepts must involve the relationship of the individual to others, to the universe, and to God. Men must not be approached as animals for they are intelligent images of a Divine Father. He has said, "... the worth of souls is great in the sight of God." (D&C 18:10.)

Man, then, is a child of God, created in his image. He is destined to be free, and, though subject to death, his spirit will continue to live, will again become united with his body, and he will become a living, immortal soul. "Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection." (*Ibid.*, 130:18.)

While we have complete freedom to heed or disregard the promptings of the spirit or the teachings of the prophets, let us always remember that we must abide the consequences of our choice.

"For each descent from fair truth's lofty way,  
For each gross error which delays the soul,  
By that soul's gloom and loneliness we pay,  
And by the retarded journey to its goal."

While we may draw near to him through intellectual contemplation of his handiwork, it is more important that we seek spiritual communion, by which alone we may gain a testimony of him and of man's relationship to him. This thought prompts the prayer: "Help me, O God to hold a high opinion of myself."

This inspired doctrine of man's relationship to Deity involves communication between them, without which intelligent co-operation is impossible. Continued revelation from our Heavenly Father is a third unique doctrine of the restored Church. We humbly bear witness to the existence of a living, personal God, to man's sonship and heirship, and to continued revelation to the Church through constituted authority, for which we humbly thank God, in the name of Jesus Christ. Amen.

*Monday Morning session,  
April 4, 1960*

## ETERNAL VALUES

*Thorpe B. Isaacson  
of the Presiding Bishopric*

President McKay, President Clark, President Moyle, my dear brothers and sisters:

The beautiful song just rendered by this wonderful choir entitled, "I Need Thee Every Hour," has struck a very responsive chord in my heart. I do need "thee" every hour, and I need "thee" this hour. I stand before you this morning, very humble, fasting and prayerful, praying that God will sustain me in this responsibility.

It was thirteen years ago at the April conference when I had my first assignment to speak in general conference, and every assignment since then has nearly overwhelmed me. I pray constantly that I may have your sympathy, your patience, your understanding, and above all, an interest in your faith and prayers.

Sometime ago as I was reading something about Church history that this April conference is the golden anniversary for President Joseph Fielding Smith—that is, at the April conference fifty years ago—half a century—President Joseph Fielding Smith was first sustained a member of the Quorum of the Twelve Apostles. Then as I looked a little further, I found that it was fifty-four years ago at the April conference when President David O. McKay was sustained a member of the Council of the Twelve Apostles—fifty-four golden years—golden years for President Smith and President McKay, but golden years also for the Church.

I am sure we were all deeply impressed this morning by the stirring address of President Henry D. Moyle. Saturday night the priesthood assembled received some counsel and challenges that I think we can live up to. His optimism and



his vigor in this assignment of directing the great Church missionary system throughout the world is an example for all of us to behold. He undertakes this assignment with great enthusiasm which I am confident is an inspiration to all of us. I am sure he is a great blessing and comfort to President McKay and President Clark, and therefore, a great blessing and comfort to the entire Church.

As I listened to the opening address of President McKay Sunday morning, I was impressed by this quotation from the Doctrine and Covenants, 102:9: "The president of the church, who is also the president of the council, is appointed by revelation, and acknowledged in his administration by the voice of the church."

In Numbers 12:6, we read, "And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream."

In Amos 3:7, we are told that, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

Truly, the Lord does reveal himself constantly to the prophet, the President of the Church. President David O. McKay is a beloved prophet of God, a seer, and a revelator to this people, loved not alone by the people of the Church, but by many in the world who are not members of the Church.

I would like to say a few words on a subject that must be giving all of us considerable worry and concern, changing values—changing times.

I preface my remarks with this quotation from the Prophet Mormon 9:9 in the Book of Mormon: "For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing?"

When we consider this, we must realize that, since God himself is immutable, so are the things that are a sure foundation for us to build upon. We must intelligently and continuously appraise the events that take place in the world today. It would be well if we could enjoy and accept the simple and eternal truths. We must do our best to appreciate values that do not change with every passing season. If values have changed, it is because we have changed them or because we have changed our attitudes toward them.

It is reported that a philosopher from a foreign country once desired and sought to learn what had made America great. He reviewed our rivers, our irrigation, our commerce, but it was not there; he examined the fertile fields and boundless prairies, but it was not there; he viewed our rich mines, our industry, and it was not there. Not until he traveled from one place to another through our country, saw the churches of America, and heard her pulpits ablaze

with righteousness, did he come face to face with the secret of her genius and power.

"America is great because she is good, and if America ever ceases to be good—America will cease to be great."

Recently a prominent man made some very serious remarks regarding the softness and decay which is eating into the moral fiber of the American people. He stated that "unless we as a nation develop a greater responsibility and make some right decisions instead of doing what is expedient, we are in trouble, serious trouble."

He emphasized our problem is not economic, it is not military, it is not political, but it is spiritual. There probably is too much talk about rights and not enough talk about responsibility. Individual responsibility both for the young and the old seems apparent and badly needed today. We have no right passing individual responsibilities on to others.

Reference has been made to scandals, cheating, fake advertising, and misrepresentation from radio and television. Chiseling, deceit, falsifying, gossiping, and talebearing are not frowned upon today as they once were.

"The truth, the whole truth, and nothing but the truth"; Those are the familiar words of the legal oath used in the English-speaking world. The whole truth seems to be the heart of the matter. Answering questions in truth and nothing but the truth is one thing, but volunteering the whole truth when it has not been asked for is something else.

Sometimes our thinking and our actions drift into unfortunate channels, stunting our mental growth and neglecting to discover our own strength. It is with us as with the soils of the earth where sometimes there is a vein of gold of which the owner is not aware. If one wishes to enjoy the luxury of spiritual growth, social prestige, financial security, happiness, or peace of mind, begin prospecting today for that vein of gold within you.

What has happened to integrity? Has it been exiled with other great and good principles? The television pitfalls and constant unfair advertising are only a sample of the trend of the times. Perhaps this is the first time in modern history that misrepresentation has been bought and paid for and delivered into millions of our homes with scheduled regularity. Dishonesty is sometimes glossed over, and that which we have come to look upon with admiration has turned out to be deceitful.

Dr. Richard H. Walters of Toronto University suggests that in North America perhaps we have an "unexpressed code of behavior." Sometimes society verbalizes one code but lives by another. When we have a conflict of standards, many times the lower standards take over.

A survey among college students by

Marvin L. Hendricks of Indiana Central College indicated that fifty-seven percent had at one time or another cheated in examinations. It was not so much the moral badness of these findings as it was the general acceptance of a new standard in which cheating was more or less acceptable. Students are part of a system in which the attainment of knowledge has become secondary to the completion of prescribed courses. Only thirteen percent of the students felt cheating was wrong and less than twenty percent felt any deep resentment against cheaters.

I could not help wondering what would happen or how we as individuals would feel knowing that we were to be operated on for a serious illness by a doctor who might have cheated his way through medical school.

These facts emphasize strongly that there is a great deal lacking in modern character. How can we as adults expect to mold character in our children if we are guilty of these indiscretions. Perhaps we should spend more time teaching honesty. It has not changed. It never will change. This is a basic human value that should be taught with emphasis.

Each of us will need to strengthen his own home life and his family ties if he is to combat these changing standards in human behavior.

King Hussein of Jordan is reported to have said: "I feel I have a responsibility, and there are two things that are very important to me in life. First, one is to be able to live with myself. Second, the other is the belief that if I do right, if I try my best, God will always be with me."

In a revelation to the Prophet Joseph Smith, the Lord emphasized these truths: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

Have times changed? Yes! But who changed them? It may be well for us to try sorting out the parts that need changing and putting them back in their proper light and place. Let us return to the old principles—love of God and love of fellow men. Love, like all eternal principles, is infinite.

Recently, one prominent speaker warned that constant scandals are "only a symptom of a disease that is eating into the vitals of American morality."

We are constantly confronted with tricks, gimmicks, superficial slogans, and falsehoods. It may be the result of too much commercialism and the incorrect estimation of values.

A recent survey by one of our prominent statisticians asked the public this question: "How do you feel about tele-

vision commercials—do you think they use untruthful arguments, or not?”

Sixty-seven percent of those contacted stated they felt that untruthful methods and arguments were used. Some said that as a result of these situations, crime in the United States has increased five times faster than our population in the last few years. “The scales of justice are getting out of balance.”

“The image of advertising must be greatly improved if the American people are to have faith in it,” said Richard E. Ryan, president of the Advertising Association of the West. He further stated that fewer than half believed fifty percent or more of what they saw. “Ninety percent said they did not generally believe cigarette advertising,” and advertising of other items got the same answer. Yet, he stated that some business concerns “shrug the problem off on the basis of ‘What’s the difference.’”

So the question arises, “Are the American people getting soft physically, morally, and spiritually?”

Have values changed? No! “People have changed.” Perhaps we as parents and teachers should look to ourselves for the change in values of today’s living. Are we good examples?

President J. Reuben Clark, Jr., once stated so appropriately: “. . . After all, all the things that we are asked to refrain from are things which lower our standards of joy, lower our standards of life, lower our respect for humanity and humanity’s respect for us, and leave us debtors to the whole list of Christian virtues.”

Times have changed only because people have changed them. But eternal values have not changed. Ethics and honesty and morality have not changed. It may be that the attitudes of the people have changed toward those standards, but these values remain unchangeable.

It is gratifying and encouraging, however, to know that there are still many people who place a great value on ethics and honesty; for instance, one prominent television star recently refused to act as if he were smoking a certain brand of cigarettes as an advertisement because he did not smoke. He sincerely felt it would be dishonest to lead the public to believe that he was smoking when he did not smoke.

He further refused to read commercial copy which indicated that he used a certain product if he did not use it. That is true honesty and ethics.

It is important how we feel in our own heart, and we should all try to be free from hard feelings, faultfinding, and backbiting. If we have been hurt or offended, it might be well if we would try to forget it. One good writer states, “In the very depth of your soul dig a small grave, and there, in the eternal silence bury the wrongs which you may think you have suffered. Your heart will feel as if a load had fallen from

it and a divine peace came to abide with you.”

If things have gone wrong, let neither of us point an accusing finger against the other. The one who is to blame is not at all important. Only how can we set the situation right—that is all that matters, so that we can go on living happily as long as God shall give us life.

I bear you my testimony that I know that God is our Father; that he lives; that he hears our prayers; that Jesus Christ is his Son, our beloved Savior and Redeemer. May we live so the Lord can speak to us if he chooses to. We might ask ourselves: What is our relation with our Holy Father? Could he speak to us and could we hear him?

May God bless us that we may draw nearer to him each day of our lives, I pray in the name of Jesus Christ. Amen.



## A LOOK AT HISTORY

### *President Levi Edgar Young President of the First Council of the Seventy*

President McKay, President Clark, and President Moyle, my brethren and sisters:

We are here this beautiful day to worship God our Father and Jesus Christ our Redeemer. I know that everyone has this feeling and will listen to the words of his servants with joy and thanksgiving. There are so many phases of history that we love to study and think about. During the past year, I have studied the life of Christopher Columbus. Historians tell us that Columbus felt that beyond the western sea, land could be found. In the historical writings of the Italian scholar Padre Clementis he conserved a form of prayer said to have been used by Columbus on Friday morning, October 12, as he stepped on the land of the New World.

Columbus declared in one of his letters to the king and queen of Spain that he was the “agent in the hand of God

to go forth upon the mighty deep.” According to Washington Irving, Columbus, when he set foot on the island of San Salvador, uttered the following prayer, which has been translated from the Latin:

“O God, our Father, eternal and omnipotent, creator of heaven and earth and sea, we glorify Thy Holy name, praise Thy majesty, whom we serve in all humility, we give unto Thy Holy protection this new part of the world.”

Plymouth Rock has long since become the emblem of American freedom, that freedom born of a proper respect for the rights of all men and the recognition of the permanency of religion. The Pilgrim Fathers were men of deep faith in the Providence of God. Their coming to America over the uncharted deep was an event ordered of God for the ultimate bringing in of his kingdom upon the earth. Many centuries before the birth of the Savior, the Prophet Nephi wrote these words as he looked into the future:

“And it came to pass that I looked and beheld many waters; and they divided the Gentiles from the seed of my brethren.

“And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

“And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters.

“And it came to pass that I Nephi beheld that the Gentiles who had gone forth out of captivity did humble themselves before the Lord.” (1 Nephi 13:10, 12-13, 16.)

It was by divine guidance that the Pilgrim Fathers came to America and planted here the institutions of civilization. By the Mayflower Compact they established a republic, the highest form of political institution known to man. Such a republic was unknown up to their time, and this was the only land where a nation of this kind was possible. This continent had been unknown until the right men, rightly trained, could build their homes in the wilderness and hold the ground for a purpose larger than they knew. These Christians had in mind a new city of God in the wilderness, and they made the fish the emblem of their commonwealth, which has from old been the symbol of Christian humility.

Pastor John Robinson was one of the most prominent of the Pilgrim Fathers, yet he never set foot upon American soil. The little group that left Leyden, Holland, in 1620, received his blessing, and, in his parting words to them, he said:



"Brethren, we are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows: but whether the Lord hath appointed that or not, I charge you before God and his blessed angels that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveals anything to you, by any other instrument of His, be as ready to receive it, as ever you were to receive truth, by my ministry; for I am fully persuaded, *I am very confident, that the Lord has more truth yet to break forth out of his holy word.* For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of the reformation."

That is why we are thankful that we have been blessed with a knowledge that the gospel was restored through the Prophet Joseph Smith, and that is our testimony. The reason why I am speaking of it as I do, is because there are a number of people in this congregation who are not members of the Church.

Thousands of people have accepted the gospel, and we believe in the purity of the teachings of the gospel of Jesus Christ as nobody else. It is a wonderful thing.

When the time came for the Saints to move westward, they came headed by a prophet of God. They settled in this valley. It was a valley of sagebrush, very dry in the summertime, cold in winter. They came in the year 1847, and from then on, all the time, there were companies of Latter-day Saints on the plains, coming to Utah, coming in small numbers and then in larger groups, until the territory was settled, and Utah as a state was founded. A wonderful thought was expressed by President Brigham Young in the First General Epistle to the people at the close of 1847. It indicated the great love and respect that he and the Latter-day Saints had for all people.

"Come, then, ye Saints; come, then, ye honorable men of the earth; come, then, ye wise, ye learned, ye rich, ye noble, according to the riches, and wisdom, and knowledge of the great Jehovah; from all nations, and kindreds, and kingdoms, and tongues, and people, and dialects on the face of the whole earth, and join the standard of Emmanuel, and help us to build up the Kingdom of God, and establish the principles of truth, life, and salvation, and you shall receive your reward among the sanctified, when the Lord Jesus Christ cometh to make up his jewels; and no power on earth or in hell can prevail against you.

"The Kingdom of God consists in correct principles; and it mattereth not what a man's religious faith is; whether he be a Presbyterian, or a Methodist, or

a Baptist, or a Latter-day Saint or 'Mormon,' or a Campbellite, or a Catholic, or Episcopalian, or Mohametan, or even pagan, or any thing else, if he will bow the knee and with his tongue confess that Jesus is the Christ, and will support good and wholesome laws for the regulation of society, we hail him as a brother, and will stand by him while he stands by us in these things; for every man's religious faith is a matter between his own soul and his God alone; but if he shall deny the Jesus, if he shall curse God, if he shall indulge in debauchery and drunkenness, and crime; if he shall lie, and swear, and steal; if he shall take the name of the Great God in vain,

and commit all manner of abominations, he shall have no place in our midst, for we have long sought to find a people that will work righteousness, that will distribute justice equally, that will acknowledge God in all their ways, that will regard those sacred laws and ordinances which are recorded in that sacred book called the Bible, which we verily believe, and which we proclaim to the ends of the earth."

In conclusion, I have a word or two concerning one of my devoted friends.

The head of the Catholic Church in Utah, Bishop Duane G. Hunt, passed away the other day. He was one of the finest men, and it is only within a

## THE VALLEY OF PROMISE

by Franklin S. LaRocco

Bleak, desolated land that I have led my people to.  
Oh, Lord! Is this that promised land where we  
might build anew  
A kingdom unto thee?

Swiftly the winds blow hot across the barren  
desert sand.  
Oh, Lord! Dost thou think we can build in  
this forsaken land  
A kingdom unto thee?

My people weary and reflect on loved ones  
buried 'neath the sand.  
Their strong faith wanes as they behold this . . .  
this wilderness . . . this "promised land."  
A kingdom unto thee?

Remove the veil before their eyes. In vision  
let them see  
The desert blooming as the rose that thou  
hast shown to me.  
Thy kingdom let them see.

In prayer they kneel and then arising see  
no longer sand  
But waving grain, cool streams, tall trees  
At last! "The Promised Land!"  
Sing praises unto thee.  
Sing praises unto thee.

year when Bishop Hunt said to a visitor, "One thing I do know. The Mormon Church has been gracious and kind to every soul that lives. The people have gone forth giving and bearing their testimony that God lives and has restored the gospel."

May we all come to the faith that has been this morning told us by the speakers and will be told to by the speakers today and Wednesday. Let us grow because in that growth is our salvation, our joy of living, and we certainly find what life means.

God bless us all through the holy purposes, the priesthood of God, I ask in his name. Amen.

many ways, too many to be enumerated, and among these blessings we have the privilege of having patriarchs pronounce blessings upon us. People ask often, what I do in the Church, or, what does a patriarch do. The Lord says that evangelists are patriarchs. The name "patriarch" divided into two syllables, explains itself. "Patri" means "father," and "arch" means "chief," so "patriarch" is a "chief father."

We have two types of fathers in the Church—those who are natural fathers, or the head of their households, and we have those who are fathers as an ordained position in the priesthood. So an ordained father, or an ordained patriarch, is a priesthood office, which gives him the right to perform such things as patriarchal blessings in blessing the members of the Church.

Every holder of the priesthood who is head of a family, has the right to bless members of his own family. However, it is not priesthood order for him to declare the blessings of the lineage of Israel. This is the specific responsibility of an ordained patriarch. For that reason, among others, we go to ordained patriarchs to receive those blessings.

We have in the Church approximately four hundred such patriarchs, ordained to give patriarchal blessings. We have a representative group of them here with us today. These men are noble and humble, worthy men, especially ordained priesthood officers, whom the Lord has placed in his Church to serve you in giving you patriarchal blessings.

It is most desirable that they do not come to you to give you a blessing and announce that they have a blessing for you. It is more desirable that you go to them. They make themselves available. There is at least one patriarch in each stake of Zion, so that all the membership of the Church has the opportunity of receiving such blessings. Those who live in the mission field, where there are no ordained patriarchs, have the privilege of coming to the stakes and receiving blessings from stake patriarchs, or they may come to my office. And that is the primary work that I do—give blessings to those from the mission field who come to me.

Many people have asked why we do not have patriarchs in the mission field. I guess the only good reason is the same reason we do not have bishops. Bishops and patriarchs are officers of a stake organization and as there are enough members in an area to organize a stake, then they are entitled to a stake organization. As that organization grows sufficiently, there is usually a patriarch ordained in that stake.

Then the question comes, what is a patriarchal blessing? It is different from any other blessing one might receive. The first requirement and that which makes it primarily different from other blessings, is that the ordained patriarch has the right to declare the

blessings of Israel, or the line of Israel through which the blessings shall come. The blessings of Israel are leadership blessings, and leadership blessings are the blessings of the priesthood. This is the main difference between patriarchal blessings and blessings given by others.

I have had many faith-promoting experiences in declaring lineage. The majority of the people who come to me for blessings are people whom I do not know. I know nothing about their genealogy or their family background. However, a patriarchal blessing, in declaring lineage, does not always need to declare genealogy—it is not a short cut to genealogy. It is the blessings that are declared. Genealogy and genetics may have the effect in assisting their patriarchs, but we are mixtures. Many of us are mixtures of several tribes of Israel, and so it is the right of the patriarch to declare that line through which the blessings shall come.

Elder John A. Widtsoe has stated the following:

"These blessings are possibilities predicated upon faithful devotion to the cause of truth. They must be earned, otherwise they are but empty words. Indeed they rise to their highest value when used as ideals, specific possibilities toward which we may strive throughout life. To look upon a patriarch as a fortuneteller is an offense to the priesthood. The patriarch only indicates the gifts the Lord would give us, if we labor for them. He helps us by pointing out the divine goal which we may enjoy if we pay the price." (The Improvement Era 45:33.)

I am glad Brother Widtsoe mentioned the fact that patriarchs are not fortunetellers because that is the farthest thing from the truth—patriarchal blessings are not fortunetelling.

If you can discover the keynote in your blessing, it will be an index to point the way of life for you, or the path that you should go to serve God. These blessings are an eternal anchor for our soul with the Lord. They are just as eternal and binding upon us, through our faithfulness, as were the blessings given by Adam, Abraham, Jacob, or any other patriarch of past times. Because of their eternal nature the Lord has required that they be recorded so that we have a record of them in the archives of the Church, and each individual is given a copy of his blessing so that he might have it available for himself. We encourage and recommend that members of the Church receive only one patriarchal blessing, which blessing is recorded as an eternal record.

Now, if we are going to receive only one blessing, then it is important that we get that blessing at a proper time in our life. The question often comes to me, at what age should my children receive their patriarchal blessings? I discourage anyone under twelve years

## YOUR PATRIARCHAL BLESSING

**Eldred G. Smith**  
*Patriarch to the Church*

I am very grateful for the many blessings that have been mine. I am thankful for the prayer that was offered at the beginning of this session and pray that I shall receive my part of its fulfillment, that the Lord will guide me in what I say.

I have been very grateful for the heritage that I have, for the blessings and the experiences that have been given to me through my childhood and my youth, in fulfilling the various offices in the priesthood from deacon, teacher, priest, elder, seventy, high priest, and bishop, and the privilege of filling a mission and the other offices that I have held, which have been for my training and preparation. And now, as Patriarch to the Church, I am indeed grateful for the privilege of fulfilling this position and pray the Lord shall ever help me so to do.

We as a people are greatly blessed in

of age. If I were a stake patriarch and giving blessings to people in my community, I think I would raise that age. I think the best age is between fifteen and twenty-five. However, every baptized member of the Church is entitled to receive a patriarchal blessing. He should be old enough to understand the meaning and purpose and value of a patriarchal blessing to the extent that he has a personal desire to receive such a blessing, and not because a group is getting blessings, or because friends or neighbors are getting blessings, or because an adult or parent has the desire that the child should receive a blessing.

Do not wait until you are troubled and then go to the Lord through his holy servants. The Lord does not intend to solve our problems for us. He gives us special problems for our good, to teach us to make decisions, because through making those decisions and through those trials we have the privilege of growing, and the Lord does not intend to take that privilege from us.

I am grateful for the many blessings of the Lord that have been given to me and pray that the membership of this Church will avail themselves of the opportunities which are theirs to receive patriarchal blessings. I am thankful for the testimony of the divinity of the gospel which has been given to me, that I know that God lives, that he is truly our Father in heaven. I am grateful for the knowledge I have that Jesus is the Christ, the son of the Living God, and that Joseph Smith is truly a prophet of God, and through him, this gospel of Jesus Christ has been restored on the earth in these the last days, in the fullness of times, never to be taken from the earth again.

I pray the Lord's blessings upon the leadership of the Church, for I know that our present leader, President David O. McKay, is just as much a prophet of God as any previous leader we have ever had. I pray the Lord's blessings upon all the leaders that they may have strength and health to continue to serve the Lord with us as long as he will permit them to be here.

I pray for these blessings on the leaders of the Church and the membership of this Church, thanking him for the blessings which have been given to me, and the testimony which I have, and I do it in the name of Jesus Christ. Amen.

*The first time I read an excellent book, it is to me just as if I had gained a new friend; when I read over a book I have perused before, it resembles the meeting with an old one.*

—Oliver Goldsmith, *Citizen of the World*, Letter 83.

## THE VIRTUES OF THE FATHERS

**Sterling W. Sill**

*Assistant to the Council of the Twelve*

In the year 428 B.C. a play was being presented in the ancient city of Athens entitled *Hippolytus*. This was a Greek tragedy written by Euripides. It was centered around Theseus, the old king of Athens and his son Hippolytus. Theseus had received from his father, Poseidon, the Greek god of the sea, three gifts in the form of three curses. These curses not only had the power of temporal destruction, but they would also continue throughout eternity to punish anyone against whom they were invoked.

The first of these curses was directed by Theseus against his own son, Hippolytus. Hippolytus had done no wrong but Theseus had been deceived and did not discover his error until Hippolytus was on his deathbed. And while Theseus had the power to invoke the curse he did not have the power to set it aside once it was in operation. And so as the father sat by the bedside of his dying son he said through his tears, "I weep for your good heart, your true and upright mind. The gods have cheated me of my good sense." And as Hippolytus lay there contemplating eternity, he said to his father, "Twas a bitter gift your sire gave." And then just before he died he pointed out that he could already see the gates of hell beyond which he would suffer his own father's curse throughout eternity.

If we had been witnessing this tragic play in ancient Athens, we would probably have joined our tears with the others not only in feeling sorry for Hippolytus, the victim of this dread

curse, but also more especially for his father who had set it in motion. But Theseus was not the first to possess this power to curse, nor is he the only one who has turned it against his own son.

Ten centuries before Theseus was born, God gave ancient Israel their law from the top of Mt. Sinai, and out of the lightnings and thunders of that holy mountain came the divine warning that "... the sins of the fathers shall be visited upon the children." (See Exodus 20:5.) The most effective way to set a curse in operation against one's own son is to develop the cause of the curse in his own life. And then as our children play with us this interesting game of "Follow the Leader," it will not be long before the curse will begin to appear in their lives—that is, the power to lead, possessed by every parent, is also the power to mislead. The power to mislead is the power to destroy; it is the power to cause eternal suffering.

It is a little bit startling to realize that this father and son tragedy is being enacted in real life in many of our own homes. Let me give you a more up-to-date Theseus and Hippolytus story.

A friend of mine recently called me on the telephone and told me that his young son had the habit of coming home from Sunday School each week and discussing his Sunday School lesson with his father. Sometimes the father was unable to handle the situation adequately, and it became necessary for him to get outside help. And on this particular occasion he asked me if I would help him with the right information. We discussed the idea at some length and noted the scriptural references that were applicable.

But I suggested to my friend that he could not solve this problem with just one answer. It would be impossible to keep his son content for very long with the answers that the father got from someone else. The son would want the father to know the answers for himself. Before the son was very much older he would also discover that his father did not go to Sunday School, and he would want to know why. At Sunday School they would teach the son that some of the things that the father was doing were contrary to the commandments of God. Then this fine young son would be forced to make some decisions of his own. Should he follow his father or should he follow the Church? The father is the one who provides him with his food and his clothing and his love. He is the one who takes him on picnics and provides for his general welfare. It would be pretty difficult for the Church to win against that kind of competition. And it is pretty difficult to get the curse stopped once it is set in motion. If this splendid young son could see the end of his life from its beginning, he might say to his father as did Hippolytus, that he could already see the gates of hell beyond which



he would suffer eternally for his father's bad example. This situation furnishes us with a little different setting for the statement of Jesus that "... a man's foes shall be they of his own household." (Matt. 10:36.)

We are greatly disturbed whenever evil is brought upon one person by someone else; for example we were upset when Russia closed her church doors by governmental decree. Russian leaders are presently trying to terminate any personal relationship which otherwise might exist between God and the people of Russia. But what Russia has done officially, many of us are doing individually. That is, what good does it do if our churches are open if we are not in them? Or, how much better off are we than the Russians if we do not manifest our faith by our works.

The chief representative of the great communist state which is disputing our way of life was recently invited to be our guest in this country. And as he went about among us, he talked of "burying" us and our way of life. He talked about competing with us in the manufacture of guided missiles, intercontinental rockets, and other instruments of destruction. He said nothing about competing with us in freedom or human dignity. He said nothing about competing with us in the individual welfare of people. And I thought what a stimulating thing it would be if the great nations were vigorously competing with one another for leadership in faith in God and the individual righteousness of people.

In 1958 *The U.S. News & World Report* carried an interesting headline: "What 22 Years of U.S.-Soviet Talks Have Produced." The article pointed out that during this period 3400 meetings had been held between high diplomatic representatives of the United States and the Soviet Union. During this time they had made fifty-two major agreements, fifty of which had already been broken by the Russians.

Fortunately for us our eternal exaltation does not depend upon whether Russia keeps or breaks her international agreements. But we might ask ourselves if our upsurge in juvenile crime and delinquency is a satisfactory result of what twenty-two years of dealing with our own children and with God have produced. During the past twenty-two years we have also attended many meetings. We have made many major agreements with each other and with God. Some of these agreements have been made at the waters of baptism; others have been made as we have received and been advanced in the priesthood. We have made some important agreements at the marriage altar. And each week we meet before the Sacrament table and witness unto our Heavenly Father that we will always keep his commandments. Wouldn't it be interesting if some impartial

statistician could determine how many of these important agreements we have made and how our personal performance percentage compared with the Russians?

We should remember that any disobedience to God or any other offenses that we pick up in our own lives are soon transmitted to others, particularly our children. That is, the power of example is the greatest power in the world. That is the way we learn to walk. That is the way we learn to talk. That is why we speak with the accent we do. That is how we learn to dress ourselves. That is why we have our hair cut and our clothing tailored the way we do.

I suppose that if I had seen you eat your breakfast this morning I would have discovered that most of you ate with a fork in your right hand. But I discovered the other day that in certain parts of Canada the people eat with the fork in their left hand. I suppose the reason is that they have seen somebody else do it that way. Probably if we had been born in China we may not have eaten with a fork at all.

The other day I attended a meeting during which someone on the platform yawned. Then I watched that yawn go all over the audience. The people who were yawning in the audience were not even aware of why they were yawning. Unconsciously they were following the example of someone else. That is also the way we get many of our manners, our morals, and our attitudes.

Thomas Carlyle said, "We reform others when we walk uprightly." And it is just as true that we destroy others when we walk unrighteously. Even Jesus said, "The son can do nothing of himself but what he seeth the Father do." (John 5:19.) Our children will also do what they see us do. They may not follow our advice, but they will follow us.

One of the important functions in the life of Jesus was to serve as a pattern for us. He gave us the greatest of all

the success formulas when he said simply, "Come follow me." And every life must eventually be judged by how well we follow that one instruction. We also reach our highest rank while serving as an example for others, particularly our children. It has been said that the first question that God will ask every parent is, "Where are your children?" Our responsibility is not just to be mothers and fathers of bodies. We are also appointed to be mothers and fathers of blessings.

When Alexander the Great was twelve years old his father, Philip, arranged to have Aristotle, the great Macedonian orator and philosopher, become his companion and tutor. Later Alexander said that Aristotle was his father. What he meant was that while he had received his body from Philip, Aristotle was the father of his mind. If you would like to take back to your work one of the most challenging thoughts that I know anything about, that is it. That is, physical paternity by itself is an ordinary office, that is something that is participated in by all of creation from the top to the bottom. But what about mental paternity and spiritual paternity? Who are the fathers of our ideals, and what kind of fathers do we have for our children's spirituality?

Some of those being taught by Jesus kept saying, "We have Abraham to our father." Jesus said to them, "God is able of these stones to raise up children unto Abraham." (Matt. 3:9.) Jesus said, "Ye are of your father the devil, and the lusts of your father ye will do." (John 8:44.) We ought to exercise the greatest care about our own spiritual paternity.

Fortunately the lesson from Sinai did not end with the decree that "... the sins of the fathers shall be visited upon the children." (Ex. 20:5.) It is also true that the virtues of the fathers are visited upon the children. Theseus received from his father, Poseidon, three great curses. You have received from your Father in heaven some great blessings which you may direct as you choose.

Nancy Hanks directed one of her blessings toward her son Abraham Lincoln. And later in his life he said, "All that I am or ever hope to be I owe to my angel mother." Jesus conferred one of his blessings upon Simon Peter and raised the life of this humble fisherman to one of great spiritual power.

We may confer as many blessings as we like, on whomever we like, by the inspiration of our own lives. We speak a great deal in the Church about our right to receive inspiration from God, and that is a tremendous blessing. But the thing we don't always understand is our right to give inspiration. Yet if there should be subtracted from each of us the good that we have received from someone else, there might not be very much of any of us left.



Some time ago I listened to a great Sunday School teacher recount the thrilling story of creation. "So God created man in his own image." (Gen. 1:27.) And as I listened to this story unfold, I closed my eyes and wished that I could have been there to have seen this great event take place. Then I remembered something that I have tried not to forget, and that is that the creation of man is not something that was finished and done with in the Garden of Eden 6,000 years ago. The creation of man is still going on, and we are the creators; that is, we are creating the faith and the enthusiasm and the attitudes which will determine what men and women will be throughout all of eternity.

As parents we have helped to create bodies, but that is not the end of our responsibility. We must also create individual righteousness. Dr. Alan Stockdale has called our attention to an interesting challenge by saying, "God left a world unfinished for man to work his skill upon. He left the electricity still in the cloud, the oil still in the earth. He left the rivers unbridged and the forests unfelled and the cities unbuilt. God gave to man the challenge of raw materials, not the ease of finished things. He left the problems unsolved and the pictures unpainted and the music unsung that man might know the joys and glories of creation. God created the quarries, but he carved the statues only by the hand of man."

God has also left the world of men unfinished. He has left the character unformed, the lessons unlearned, the testimonies unacquired, and the determination undeveloped. Then as a means of our accomplishment he has given us this basic, fundamental universal law which says, "We reap as we sow." But that is only a part of the fact. Mostly we reap as others have sown for us. We reap as our parents have sown. We reap as our teachers have sown. And one of the most thrilling ideas in the world is that our children will reap as we sow. This is a part of the divine law "that the virtues of the fathers shall be visited upon the children."

Each of us has been given a set of the most wonderful blessings, which we may confer upon whomever we choose. May God help us to use this great eternal power effectively which he has placed in our hands. I pray in the name of Jesus Christ. Amen.

*He that loves reading has everything within his reach. He has but to desire, and he may possess himself of every species of wisdom to judge and power to perform.*

—William Godwin, *Enquirer*:  
Early Taste for Reading

*Monday Afternoon session,  
April 4, 1960*

## HAVE FAITH . . .

*Delbert L. Stapley  
of the Council of the Twelve*

In Hawaii, a speaker would address the people, "Aloha nui loa." And in Australia in an afternoon meeting such as this, the speaker would address the people, "Good afternoon, brothers and sisters." I extend both greetings to you this afternoon.

Elder Marion G. Romney and I returned last week from Australia where we were privileged to organize the first stake in that growing country—the Sydney Stake, which became the 293rd stake in the Church. Australia was the adopted country of my great-grandfather, Charles Stapley, who, with his family (which included my grandfather) emigrated there from England in the year 1838. They were among the first converts after the Australian Mission was established, which mission was established on October 30, in the year 1851. With this background of family history, I am most grateful to the First Presidency for the assignment with Elder Romney, a former Australian missionary, to give Australia its first stake.

Stake organization will be a great blessing to the Saints there, adding prestige to the Church, and a tremendous upsurge to the proselyting work. The Saints are thrilled and happy for the increased blessings stake organization will provide them. They love the Church and the gospel very much. They are a devoted people of strong faith, testimony, and good works. The future of the Church there is most promising. It is a fruitful field, and a rich harvest

of converts are in prospect in that far-off country.

We are taking the Church to the people in the faraway lands. I remember the words of President McKay, as the New Zealand Stake was planned, that transportation has brought the far places of the world close to us. Added to that are the improved communications that permit us almost instantaneously to talk to the Saints in the far areas of the earth. The Church is being taken closer to the people because now all the helps of the auxiliary organizations and the visits of General Authorities will be at their disposal, and in turn this will bring the Saints of these faraway lands closer to the Church. Truly it is a great blessing to the people to have a stake and all the blessings that are associated with stake organization.

I thought by way of a report of our work in Australia I should make this rather brief statement. And now in the short time remaining, I desire, my brothers and sisters, to challenge each of you to have faith in God; know that he lives, that he is the Father of our spirits, that we are created in the image of his Person, that we possess like traits, qualities, and powers, that we are in very deed his children, that he loves us and has made glorious preparation in his many mansions for our eternal well-being.

Have faith in life and its purpose; know that God has provided and planned it for our joy and happiness. Live each day wisely and fruitfully.

Have faith in Christ, our Lord, as the Son of God, the Only Begotten of the Father in the flesh, who is full of grace and truth.

Have faith that he is the Babe of Bethlehem, as chronicled by gospel writers.

Have faith that Jesus is the Author of peace and salvation to the people of the world.

Have faith in his gospel plan of salvation, exaltation, and glory.

Have faith in his matchless love in giving his life as an atoning sacrifice to ransom the souls of men from the grave.

Have faith that he is our Redeemer, Savior, and God; that there is no other name under heaven given among men whereby we must be saved.

Have faith in his earthly ministry and divine teachings which lead to joy and happiness in life.

Have faith in his resurrection and ascension to glory and that he now sits on the right hand of God the Father.

Have faith that by his resurrection he broke the bands of death, and that resurrection of the body applies to all mankind.

Have faith in the First Vision of this dispensation, just treated by President Joseph Fielding Smith.

Have faith that God the Father and his Son, Jesus Christ, personally ap-



peared to the boy Joseph Smith and revealed themselves to him.

Have faith in Joseph Smith as a true Prophet of God, called to usher in this, the Dispensation of the Fulness of Times.

Have faith in the Church and kingdom of God established by our Lord through Joseph Smith.

Have faith in the restored gospel of Christ as revealed anew to the Prophet Joseph Smith.

Have faith in continued revelation. Have faith in all that God has revealed. Have faith that he will yet reveal many great and important things concerning his work and kingdom.

Have faith in priesthood authority, knowing that the Lord has said, "For he that receiveth my servants, receiveth me." (D&C 84:36.)

Have faith in the power of God and the gift of healing and miracles.

Have faith in the Bible as the word of God, as far as it is translated correctly.

Have faith in the Book of Mormon and its inspiring message of truth and faith.

Have faith in the Doctrine and Covenants and in its doctrines and teachings which apply to our day and time.

Have faith in the Pearl of Great Price and its valuable information and teachings by two chosen prophets of God—Abraham, the father of the faithful, and Moses, the great law-giver.

Have faith in your heritage as descendants of Abraham, that you belong to the house of Israel and are children and heirs of promise.

Have faith in our beloved President, David O. McKay, who is not only the President of the Church, but is also prophet, seer, and revelator to the Church and the world today.

Have faith to pray for and sustain him in his high calling and position.

Have faith to be humble and believe and not doubt.

Have faith to receive and obey the truths, principles, and ordinances of the gospel of Christ.

Have faith to set aside your own views and personal desires to do God's will with confidence and good works.

Have faith in the value of service and be willing to devote your time, talents, and gifts to the building of the kingdom and to the blessing of people.

Have faith to be honest, true, chaste, benevolent, virtuous, and in doing good to all men.

Have faith that God will bless and reward the faithful who love him and serve him in righteousness and in truth unto the end.

Have faith, my brothers and sisters, to do these things, walking always in obedience to the commandments, doing those things that will please the Lord and lead you back into his presence, I humbly pray in the name of Jesus Christ. Amen.

## AN HOLY NATION

*Carl W. Buchner  
of the Presiding Bishopric*

Recently, I saw in a national magazine a cartoon depicting a master of ceremonies introducing the next person to take part on the program, and under the cartoon were these words: "Our next speaker will need all the introduction he can get." Now, brethren and sisters, I need all the help from above that I can get.

We have all been tremendously impressed by the spirit present in these conference sessions, also by the inspiring and uplifting talks of the Brethren.

I was moved when I learned that President McKay has given fifty-four years of valiant service in the leading councils of the Church and that President Joseph Fielding Smith has rendered fifty years of service as a member of the Council of the Twelve. Others have also given many years to the work of our Heavenly Father. I would like to submit meekly that this is my eighth anniversary as a member of the Presiding Bishopric of the Church. This has been a very rewarding experience and a great blessing in my life.

Our work with the Aaronic Priesthood has prompted me to say something concerning the origin and history of this priesthood through the ages.

We first came to know of the Aaronic Priesthood at the time Moses was leading the children of Israel out of Egyptian bondage. The Lord intended to have Israel as a nation enjoy the blessings of the Melchizedek Priesthood. He made the following promise to them:

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto

me above all people: for all the earth is mine:

"And ye shall be unto me a kingdom of priests, and an holy nation." (Exodus 19:5-6.)

But Israel as a nation became wicked and rebellious and thus were not worthy to receive this blessing. While Moses was upon the mount for forty days receiving the law from the Lord, Israel was guilty of backsliding, returning to the worship of idols. When Moses returned and beheld them worshipping the golden calf, he in his anger threw down the tablets of stone, breaking them into pieces. The Lord later called Moses to return to the mount, instructing him to hew out other tablets of stone upon which he would write with his finger, but from the inspired version of the Bible, as given to us by the Prophet Joseph Smith, the Lord indicated there would be changes from what he had originally written because of Israel's forgetting their God. (Inspired Version. Exodus 34:1-2.) About this time the higher priesthood was taken from Israel as a nation, and a carnal or lesser law was given as punishment for their disobedience.

The Lord then commanded Moses to appoint and ordain Aaron and his sons, Nadab, Abihu, Eleazar, and Ithamar to receive the lesser priesthood. (Exodus 28:1.) Aaron and his sons were set apart to preside over the lesser priesthood, and this assignment became an inherited privilege to them and their posterity forever. (*Ibid.*, 28:43.) Nadab and Abihu soon forfeited this inheritance by usurping authority and were stricken dead before the congregation at the altar. Since they had no sons, there was no extension of this privilege to another generation in their families.

Until the ordination of Aaron and his sons, the first born male in each family of each tribe was considered as belonging to God and was thus ordained, but now the Lord called all the males of the tribe of Levi to assist Aaron and his sons in this priestly office. (Numbers 8:13-19.) It was the duty of Aaron and his sons to preside, but the Levites were limited in their duties to perform the ordinance of baptism, assisting in the offering of sacrifice and other duties coming under the lesser or carnal law. In addition they were assigned to care for the dismantling and setting up of the tabernacle as they moved about in the wilderness and to keep it in order. When Moses returned from the mount and found Israel worshipping the golden calf, it is rather significant to note that he stood at the gate of the camp and indicated that all those who were on the Lord's side should come to him. "... and all the sons of Levi gathered themselves together unto him." (Exodus 32:26.)

The Aaronic Priesthood embraces the Aaronic and Levitical Priesthood. While Aaron and his sons were Levites, they



presided in the Aaronic Priesthood, and the Levites who were not the sons of Aaron, held the Levitical Priesthood and served in a lesser capacity than did the sons of Aaron. The Aaronic Priesthood continued to function in this pattern until near the time of the birth of the Savior. The Jews at this time had drifted into almost total apostasy. No longer were the lineal descendants of Aaron permitted to preside in the temple. The presiding high priest was appointed by Herod the king and sometimes by Roman authority, according to personal desire, and they were deposed in the same manner. A good example of their method of operation comes from Zacharias who was a descendant of Aaron entitled to serve as the presiding high priest. While he was permitted to officiate in the temple, it was not in a presiding capacity. John the Baptist likewise should have been the presiding priest in the temple because he was a direct descendant of Aaron through his father Zacharias and his mother Elisabeth, but the Jews rejected him. It should be understood that those who were called high priests by the apostate Jews were not high priests bearing the Melchizedek Priesthood. They should have been designated as presiding priests and not high priests.

John the Baptist was one of the most distinguished of God's servants. That he found favor with the Lord is emphasized in the Angel Gabriel's appearance in the temple to his father, Zacharias, promising him that he and his wife were to have a son who should "... be great in the sight of the Lord." (Luke 1:15.) The birth of few men has been foretold. He was one of this select group whose coming was made known centuries before his birth. Isaiah prophesied concerning his mission approximately seven-hundred years before he was born. (Isaiah 40:3.) He was an Elias in that he was a forerunner of Jesus. He vigorously preached the gospel of repentance to the Jews. There came to him one of the highest privileges ever accorded man—that of baptizing the Savior of the world. He was a personal witness of one of the greatest manifestations ever given. It came at the time of Jesus' baptism. As Jesus came forth out of the water, John beheld the Holy Ghost descend on him like a dove, and there came from the heavens the voice of the Father giving divine approval: "... This is my beloved Son, in whom I am well pleased." (Matthew 3:17.)

Jesus attested to the fact that John the Baptist was one of the greatest of his servants. He paid him a glowing tribute when he said:

"For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist: ... ." (Luke 7:28.)

The Lord repeated in this dispensa-

tion the divine nature of John's mission:

"For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord, in whose hand is given all power." (D&C 84:28.)

John faithfully prepared the way for Jesus' mission. He was instrumental in overthrowing the kingdom of the Jews. While the decline of Judah as a nation began long before John's birth, it was further weakened during his ministry, and within three decades after his death it was no more. He stands with Adam, Enoch, Noah, Abraham, Moses, and Joseph Smith as trusted and true servants to whom the Lord committed a dispensation of the gospel. He suffered death as a martyr and was beheaded through the trickery of the wicked Herodias. Like many of the servants of God, he sealed his testimony with his blood.

Little is known of the functions of the Aaronic Priesthood in the primitive church. The offices of deacon, teacher, and priest are named, but their duties are not clarified. (1 Tim. 3:8; Eph. 4:11; Heb. 10:11.)

May 15, 1829, was a day of paramount importance to this generation. On that beautiful occasion, the Aaronic Priesthood was restored to earth after an absence of many centuries. It was the resurrected John the Baptist who was the central figure in this restoration. He it was who appeared to Joseph Smith and Oliver Cowdery on the banks of the Susquehanna River as a messenger sent from God in answer to their prayers. He told them that he came under the direction of Peter, James, and John, and he conferred upon them the Aaronic

Priesthood and the keys to this sacred power. His life and mission should be an inspiration to every bearer of the Aaronic Priesthood.

It is the hope of the Presiding Bishopric that not only each member of the Aaronic Priesthood but also each member of the Church will come to realize the greatness of Aaron, his sons, and their posterity, and John the Baptist, as men who have made a great contribution to the kingdom in their day.

Because the Aaronic Priesthood has been designated as the Lesser Priesthood does not lessen or diminish its sacredness. It is still the power of God. Its method of operation has been completely transformed in our day. From the time of its institution in the days of Aaron and throughout the days of the primitive church in the Meridian of Time and again during the early period of the Church in this dispensation, only men were called to the offices of this priesthood. Before the turn of the last century, young men were gradually inducted into this program, and today it is chiefly a plan to give training to our young men twelve to twenty years of age. The training they receive today is a boon to the Melchizedek Priesthood. It is one of the primary objectives of the Presiding Bishopric to see that each young man shall receive this training. The members of the Aaronic Priesthood of today are the members of the Melchizedek Priesthood of tomorrow, and if they participate actively in the Aaronic Priesthood, they establish a solid foundation on which to build once they receive the higher priesthood. The advantages of today's Aaronic Priesthood program have never been equaled.

Between his 19th and 20th birthday, there are at least three important blessings that come to a young man who has honored his priesthood. First, he is recommended to be ordained an elder and to hold the high priesthood. Second, he will more than likely be invited to serve on a mission for the Church. This is a tremendous and important opportunity for every young man. Third, through his faithfulness to the Aaronic Priesthood and his ordination to the high priesthood, he will very likely have the opportunity of taking his bride into the house of the Lord and being sealed for time and eternity. These are only three of the important blessings that come through faithfulness in the Aaronic Priesthood.

I trust that I shall always be found assisting our young men in the Church, even as I was assisted by faithful brethren who presided over the Aaronic Priesthood when I was a boy. I recall very vividly a wonderful bishop by the name of Elias S. Woodruff, who twice became a mission president, who was a member of the general Church welfare committee, but whom I think was outstanding as a bishop and a leader



of boys. I was one of his priests. At the time he was bishop, he presided over a very large ward. There were sixty-three priests in that priests' quorum. I recall Bishop Woodruff's coming into the room, taking off his coat, hanging it over the back of his chair, and then teaching this large group of youngsters the gospel. We all learned to love him. As I recall, more than fifty of those boys went on missions, and we had thirty-two missionaries from our ward in the mission field at the same time. Bishop Woodruff was an outstanding example of the devotion of a bishop to his Aaronic Priesthood quorums. I hope all bishops can learn from an example such as this.

May we as parents and leaders of our boys exert every effort to bring the full blessings of the priesthood to every one of them, to the end that the culmination of their Aaronic Priesthood activities will become a steppingstone to a great and marvelous future.

May the choice blessings of our Heavenly Father be with us in our efforts to serve him. I pray and leave my testimony, along with the wonderful testimonies that have already been given to the divinity of this great latter-day work, in the name of Jesus Christ. Amen.

In retrospect, I see a young boy—a common variety of Latter-day Saint—sitting in a seminary class. The teacher wonders whether he is learning what is being taught. He need not have wondered, however, for two years later, and two thousand miles from home, he is being induced by his army companions to follow their actions in a decision that would have been detrimental to his moral virtue. I see this young man return home on furlough and go directly to the home of his seminary teacher to tell him how he had withstood the temptation and conclude with these words: "Pete, I couldn't let you down."

I see a young man in a seminary class who is having trouble at home with his father, trouble with his high school grades, and trouble in seminary. I see at the end of class a wise teacher chat with this young man, and in the process of the conversation actually to ask forgiveness of this boy. I see him graduate from high school and college, go on a mission, marry in the temple, and then take his bride up to this small Idaho town, where he picks up the seminary teacher and drives down in front of the seminary. He then introduces his teacher to his bride in these words: "This is the place and this is the man who changed my life and gave you to me."

On another occasion I see a young couple away at a large university; their marriage falling apart, not because of any involvement on the part of either person, but because of the lack of funds, the urgency of studies, the children's needs, and a multitude of daily living problems that could not be met. As they cross the campus one evening, they stop in at the Institute of Religion, almost accidentally. I see the teacher, who normally is very meticulous about following his outline, depart from it, for some unknown reason and get on another subject, which somehow touched the hearts of this couple who were contemplating divorce. I see them happy now, their marriage mended and successful.

I hear a stake president stand in a large gathering and say: "All that I am, and the position that I have come to, I owe to an inspiring seminary teacher and eight months in seminary."

There are many others. I bear testimony to the value of this inspired program in the lives of young people. Not only is it valuable, but it also fills a daily need for spiritual food for the youth of this Church. In the ever-expanding program which now includes over 56,000 seminary students (1800 of whom are Indian members, recently included in the religious education program of the Church) receiving daily instruction, under more than 1000 teachers.

I see 8200 college students, who, at colleges other than Brigham Young University and Ricks College, are attending Institutes of Religion on some

sixty-one campuses. I see, in addition to that, 1500 young people on thirty-six more campuses who are under the inspiration of the Deseret Club program. Add to this number of young Latter-day Saints approximately 1,000 at the Ricks College, over 10,000 at Brigham Young University, and hundreds more in the other units of the Church school program. There is in this Church a veritable army of Israel, who are receiving weekday religious education.

I call this vast program to your attention for this reason: Valuable as it is, the problem remains that we are not reaching *all* of our young people, either on the high school level or on the college level. Fine as the percentage of enrollment is in our seminary program, we still lack far too many young people. The early morning seminary classes are extending far and wide now. Six months ago in Orlando, Florida, I visited an early morning seminary class at six o'clock. About five hours later, on the same day and incidentally at the same hour, Brother Boyd Packer was attending a similar early morning seminary class in the Hawaiian Islands. The seminaries extend from Edmonton, Canada, to Juarez, Mexico. I would urge extending them even further into the stakes and into the missions so that all of the young people of this Church can have the opportunity of daily religious instruction.

Parents, we need your help. You are the ones who are to see that your children attend seminary classes. Ward education committees have been organized to help recruit students. They should make visits particularly at this time of the year when pre-registration is going forward for next fall. I plead with you to help them make the wise choice at this time of their lives. This impressionable age of life is the most appropriate time to impress them with the truths of the gospel. They need the daily association with the message of the scriptures, especially under the pressures of the world that would turn them otherwise, and they need the learning experiences in the subjects of the gospel, where they take Old Testament, New Testament, Church history, and Book of Mormon courses; where they keep journals, take tests, answer questions, give talks, see educational films, handle the scriptures, gain testimonies, and prepare for missions.

In the southern part of this state, there is a stake president who recently said: "We have seven missionaries to interview this conference. The reason for this is that we have kept them going from seminary to institute. We have found that if we can get them in the Institute of Religion we get significant help in preparing boys to be missionaries." I commend his testimony to all of the stake presidents in this Church.

There is no finer program to teach the gospel in this Church. The youth are under teachers who are loyal to

## NO FINER PROGRAM

**A. Theodore Tuttle**  
*of the First Council of the Seventy*

My dear brothers and sisters, since the assignment that came to me last week, has brought to a close fourteen years of intimate association with the LDS Department of Education (which has jurisdiction over the seminaries and the institutes of religion of this Church), I would like to share with you some of my reflections and experiences concerning this program.\*

\*President Tuttle has been assigned to work in the missionary department of the Church.



these brethren. They know they are prophets of God. These teachers are skilled. They are proud of the noble title of teacher. These men are men of conviction and testimony. They know, as I know, that God lives. They know that Jesus is the Christ, our Redeemer, that he wrought out the atonement for us. They know that Joseph Smith is a prophet of God; that the Book of Mormon is true; and that these men who direct this Church are inspired of our Heavenly Father.

Parents, I plead with you to see that your children take advantage of the opportunities for spiritual education that this Church affords. I bear you my witness that this is a divinely inspired program, and it operates under divinely inspired men today, in the name of Jesus Christ. Amen.

Book of Mormon, and the Doctrine and Covenants. I look back upon it now, realizing that there was where I got my first detailed knowledge of these standard works. Could I have enough influence I would see to it that every boy and every girl in the Church had a like experience under a man of faith!

There are other factors having to do with boys and girls. I should like to talk about one of those factors.

I recognize that young people are faced with great stress and strain in these days. They are under great temptation. We accuse them of many things, and we think we know a lot of the answers which could keep them out of trouble. A recent great meeting in Washington, I am sure, found more answers.

But the Church has had an answer from the beginning. To our first parents, after He had married them in the holy bonds of eternal matrimony, the Lord said, "Be fruitful, and multiply, and replenish the earth." (Gen. 1:28.) In my opinion, what he did when he said that, was to place upon a father and mother the responsibility of educating their children and keeping them in the faith. Realizing there are other influences which can have effect upon them, theirs is the prime responsibility.

This was later confirmed through the mouth of the Prophet Joseph Smith when he reminded the people in a revelation that "... inasmuch as parents have children in Zion, or any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost [which few parents undertake to teach their

children], by the laying on of the hands, when eight years old, the sin be upon the heads of the parents." (D&C 68:25.)

Now, I should like to offer some homely, practical suggestions. They have been said before many times, and have been thought before many times, and anyone who has been a father has exercised them many times. I should just like to remind us of them.

Do we want children to feel that the bishop of the ward is called of God? Then let us allow no note of impatience or disloyalty to enter into our voices as we mention his name.

Do we want our children to learn spirituality? Then let us be spiritual.

Do we want them to be able to learn the whispering of the Spirit and to hear it? Then let them see that decisions made by us in their behalf have been reached because we have heard that whispering.

Do we want them to learn the use of money in the work of the Lord? Then let them participate with us in the tithes we pay and in the offerings we give.

Do we want them to know that President McKay is the prophet, the seer, and the revelator, for our day? By our loyalty and repeated declaration of the fact, they can learn it best.

Do we want children to grow up to be missionaries? The parental attitude on this service will be reflected in the preparation of the children.

Do we want to teach them respect for the priesthood? Then let us give respect to its every bearer of authority, including the ward teachers.

Do we want them to have unwavering respect for us, their parents? Then let us render unwavering respect for the eternal truths of the gospel, and for the men appointed to administer its teachings.

These things consistently carried out by parents in the home, with others which they will think of as problems arise, will be the greatest factors that can be given in our day to preserve our children in faith.

I add my testimony to those that have been borne as to the restoration of the gospel—that it has been restored through Joseph Smith the Prophet, and I bear witness that I know that President McKay is a prophet of the Living God, and I would that every child could know it. I would that everybody who ever influences a child could make ring in that child's ear what I learned in seminary from the mouth of John M. Whitaker, as each day at the end of each class he repeated to us his testimony, that he knew that (at that time) Joseph F. Smith was a prophet of the Living God; his voice following us out into the hall with the final statement, "And don't you boys and girls ever forget it!"

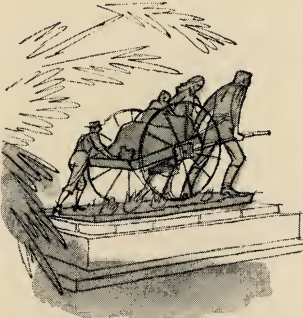
That is my testimony. In the name of the Lord Jesus Christ. Amen.

## RESPONSIBILITY TO TEACH THE GOSPEL

*S. Dilworth Young  
of the First Council of the Seventy*

Had Elder A. Theodore Tuttle been clairvoyant, he would have seen in the year 1914 a fourteen-and-a-half-year-old stripling entering the first seminary instituted by the Church. Across the street from Granite High School a building had been constructed—one room in size—a teacher employed, and the school opened to students. I was that stripling. There died yesterday the third teacher of that particular seminary. The teacher was John M. Whitaker.

I should like to make a short tribute to Brother Whitaker. He likely did not know the profound influence he had upon me as a boy, as I studied minutely under him and Guy C. Wilson before him, the detail of the Bible, the





many large and beautiful churches and a magnificent synagogue. People were gathering to these buildings in such numbers that the traffic was blocked in some areas. We then went to our own building where we met six of our missionaries who are laboring in that area.

As I talked with our elders and thought of the sacrifice behind their service, and then thought of the people we had seen going to these other magnificent buildings, the question came into my mind, "Why do we make such efforts at such great cost to come to teach these people who already have so much that is virtuous and good?"

We admire their great reverence. One cannot witness their worship without appreciating their devotion. We admire their faith in an overruling Providence, and their great zeal in teaching the brotherhood of man. We admire them for all of the tremendous good that they accomplish.

What do we have to give them, with all that they now have, that they cannot get from any other source in all the world? Is it a recreation program? We have a good one, and I believe implicitly in it, but many of them also provide excellent recreation. Is it a youth program? We have a tremendous program for which I am grateful, but in many cases they likewise have excellent youth programs. Is it schools and educational opportunities? They have these also, and in saying that I am grateful for our own great system.

Seriously, what can we give them that they do not now have? May I just review four or five items which have come to us through the revelation of the Lord and which they can secure from no other source in all this world? I shall follow the sequence in which these came to us. I think that sequence is important.

To me it is a significant and marvelous thing that in establishing and opening this dispensation our Father did so with a revelation of himself and of his Son Jesus Christ, as if to say to all the world that he was weary of the attempts of men, earnest though these attempts might have been, to define and describe him. Strange as it seems, we alone, among all the great organizations that worship God, have a true description and a true definition of him. The experience of Joseph Smith in a few moments in the grove on a spring day in 1820, brought more light and knowledge and understanding of the personality and reality and substance of God and his Beloved Son than men had arrived at during centuries of speculation. Notwithstanding the declaration at Jordan at the time of the Savior's baptism when the voice of the Father was heard, and notwithstanding the events on the Mount of Transfiguration when again the voice of the Father was heard, men somehow evidently had

been unable to realize the separate entities of the Father and the Son, their relationship and their reality.

I want to say that when we started emphasizing in our missionary program the truth about God as a basic and fundamental and primary principle, and began to encourage those who were willing to listen to get on their knees and ask him in the name of his Son Jesus Christ concerning the truth of that teaching, we began to get converts in such numbers as we had not had in many, many years.

The second great revelation received in this dispensation was the testimony of another nation, speaking from the dust, of the divinity of the Lord Jesus Christ as the God of this world, our resurrected Savior and Redeemer. When we have been able to get people to read the Book of Mormon prayerfully, we have seen realized in their lives the fulfillment of the words of Moroni that they would know the truth of that record—that it is verily the word of God, and a testimony of Jesus.

Came next the bestowal of the priesthood, the authority to act in the name of God, conferred by John the Baptist, and then by Peter, James, and John. It seems to me that any man of any church who has ever had administered to him religious ordinances might well ask, as many have done, by what authority this has been accomplished.

When that most significant conversation took place between Peter and the Savior, in which Peter declared, "Thou art the Christ, the Son of the living God," and Jesus replied, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven," the Savior then went on to say, among other things:

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven." (Matthew 16:16-17, 19.)

We have to offer to those of other faiths, with all that they now have, the restoration of these marvelous keys and the blessing of the priesthood, under which every worthy man may be a priest in his own right, with power and authority to bless, to teach, and to govern in the affairs of the kingdom of God.

Came next the organization of the Church—the Church of Jesus Christ—"built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone," all fitly framed together in fulfillment of the words of Paul to the Ephesian Saints, (Ephesians 2:20-21.) To me it is a singular and remarkable thing that with all that our friends have that is wonderful and good and true, there is not a church among them to my knowledge led by prophets who speak as they are moved upon by the Holy Ghost, and apostles who stand

## THE CORNERSTONE

**Gordon B. Hinckley**

*Assistant to the Council of the Twelve*

My brethren and sisters, I seek the inspiration of the Lord.

I am grateful to be associated with the great missionary program of the Church. As I look at you, I think of the six thousand men and women who are scattered over the world, and who this day and this hour are knocking on doors, being refused entrance, in most cases, but getting in now and again to bear testimony of this work. I think it is a singular and marvelous thing that during the past year they brought into the Church approximately the equivalent of three times the number who now are assembled in this hall. This was exclusive of the more than eight thousand converts of those devoted men and women who are serving in the stake missions.

The other day when I was preparing to leave for a stake conference in Dallas the phone rang, and a man said, "I need a little information. I know a widow who goes out every morning at four o'clock to milk sixty cows to keep her son in the mission field. She has just received a letter from her boy saying that he needs a new overcoat and a pair of shoes, and she doesn't know where to get the money to buy them. Is there some way I can help?"

That procedure, of course, was very easily worked out, but as I traveled to my conference I reflected on the sacrifice of that widow, and of many other parents, to keep sons and daughters in the mission field. On Sunday morning, I rode around the city of Dallas with President and Sister Atkinson. We saw

as living witnesses to all the world of the divinity of the Lord Jesus Christ.

Came after that the great keys, of which President Smith has spoken so beautifully this afternoon, which brought about the opportunity of universal salvation and exaltation. A man said rather smugly one day, "I am saved." I asked, "What about your father?"

He said, "I guess he isn't saved." I said, "Can you believe that in the justice and mercy of God he would make it possible for you to enjoy all the blessings which you claim you have and deny those same blessings to your father and your mother, who gave you all that you have of life and body and mind?"

To me it is one of the serious anomalies of our life that the great religious systems of the world, which teach equity and justice and mercy and kindness, have in their theology nothing of this great principle.

My brethren and sisters, I have had opportunity to study what causes people to join the Church. I have come to the conclusion that it is testimony, which comes into their hearts of the truth of these great revelations, which leads them into the waters of baptism there to covenant with the Lord to keep his commandments and to become citizens in his kingdom.

A friend once asked, "Why in your missionary work do you emphasize the differences between your religion and others? Why not emphasize what you have in common with others?" We praise all that others have that is lovely, virtuous, or of good report or praise-worthy, and add to those many virtues which they now have, the great virtues which have come of the revelations of God to the Prophet Joseph Smith in this dispensation for the blessing of their lives and the lives of all who come after them who will keep the faith, of which I bear testimony this day in the name of the Lord, Jesus Christ. Amen.

## RECOMPENSE

by Grace Barker Wilson

Tired-faced women, bearded men,  
Pioneering for their faith,  
Crossed the weary stretches,  
when  
Hope went glimmering like a  
wraith.

Westward under burning sun  
Or in winter's freezing blast,  
Finishing what was begun—  
Promised land they saw at last.

Prophet's vision led them hence;  
And their poor and sorry state  
Blossomed to magnificence;  
Generations call them great.

## A PROPHET IS BORN

*Spencer W. Kimball  
of the Council of the Twelve*

My dear brothers and sisters, this has been a great conference. I pray that the Spirit of the Lord may attend me in what I shall say.

About fifty years ago, Mr. F. M. Bareham wrote the following:

"A century ago men were following with bated breath the march of Napoleon and waiting with feverish impatience for news of the wars. And all the while in their homes babies were being born. But who could think about babies? Everybody was thinking about battles.

"In one year between Trafalgar and Waterloo there stole into the world a host of heroes: Gladstone was born in Liverpool; Tennyson at the Somersby Rectory, and Oliver Wendell Holmes in Massachusetts. Abraham Lincoln was born in Kentucky, and music was enriched by the advent of Felix Mendelssohn in Hamburg."

And we might add, and Joseph Smith was born in Vermont, four years earlier. Quoting Bareham further:

"But nobody thought of babies, everybody was thinking of battles. Yet which of the battles of 1809 mattered more than the babies of 1809? We fancy God can manage his world only with great battles, when all the time he is doing it with beautiful babies.

"When a wrong wants righting, or a truth wants preaching, or a continent wants discovering, God sends a baby into the world to do it."

While most of the thousands of precious infants born every hour will never be known outside their own neighborhoods, there are great souls being born who will rise above their surroundings. We see with "... Abraham the intelligences that were organized before the world was; and among all

these there were many of the noble and great ones. . . ." and we hear the Lord saying:

"These I will make my rulers. . . . Abraham, thou art one of them; thou wast chosen before thou wast born." (Abraham 3:22-23.)

He commanded Adam: "Be fruitful and multiply, and replenish the earth, and subdue it" (Gen. 1:28.)

And the Psalmist sang:

"Lo, children are an heritage of the Lord. . . . Happy is the man that hath his quiver full of them. . . ." (Psalm 127:3, 5.)

Regarding these "Men of the Hour," Carlyle said:

"The most precious gift that heaven can give to the earth; a man of genius, as we call it; the soul of a man actually sent down from the skies with God's message to us."

What mother, looking down with tenderness upon her chubby infant does not envision her child as the President of the Church or the leader of her nation! As he is nestled in her arms, she sees him a statesman, a leader, a prophet. Some dreams do come true! One mother gives us a Shakespeare, another a Michelangelo, and another an Abraham Lincoln, and still another a Joseph Smith!

When theologians are reeling and stumbling, when lips are pretending and hearts are wandering, and people are "running to and fro, seeking the word of the Lord and cannot find it"—when clouds of error need dissipating and spiritual darkness needs penetrating and heavens need opening, a little infant is born. Just a few scattered neighbors in a hilly region in the backwoods even know that Lucy is expecting. There is no prenatal care, nor nurses; no hospital, no ambulance, no delivery room. Babies live and die in this rough environment and few know of it.

Another child for Lucy! No trumpets are sounded; no hourly bulletins posted; no pictures taken; no notice is given; just a few friendly community folk pass the word along. It's a boy! Little do the brothers and sister dream that a prophet is born to them; even his proud parents can little suspect his spectacular destiny. No countryside farmers or loungers at the country store, nor village gossips even surmise how much they could discuss, did they but have the power of prophetic vision.

"They are naming him Joseph," it is reported. But not one knows, not even his parents, at this time, that this infant and his father have been named in the scriptures for 3500 years, named for and known to their ancestor Joseph, the savior of Egypt and Israel. Not even his adoring mother realizes, even in her most ambitious dreaming and her silent musings, that this one of her children, like his ancestor, will be the chief sheaf of grain to which all others would lean and the one star to which the sun

and moon and the other stars would make obeisance.

He will inspire hatred and admiration; he will build an empire and restore a church—the Church of Jesus Christ. Millions will follow him; monuments will be built to him; poets will sing of him; authors will write libraries of books about him.

No living soul can guess that this little pinkish infant will become the peer of Moses in spiritual power and greater than many prophets before him. He will talk with God, the Eternal Father, and Jesus Christ, his Son, and angels will be his guest instructors.

His Vermont contemporaries know not that this little one just born will live as few men have lived, accomplish what few men have accomplished, and die as few have ever died, in his own sacred blood in a prison at the hands of assassins as a martyr to everlasting truth!

All expectations are understated. Destiny outstudies all imagination and dreams!

"God moves in a mysterious way  
His wonders to perform;  
He plants his footsteps in the sea  
And rides upon the storm.

"Deep in unfathomable mines  
Of never-failing skill,  
He treasures up his bright designs  
And works his sovereign will."  
—William Cowper.

During the unfolding of this Smith-flower; during the brief ripening years of this fruit of the loins of that other Joseph of Israel, the world is preparing for the greatest event since the Meridian of Time. The triplet infants, Liberty, Freedom, and Justice, are contending for life; a small colonial nation is struggling to its feet; the people from many lands, squirming in the "melting-pot," are firming up, suffering labor pains toward the birth of a divine new program, "a marvelous work and a wonder," the restoration of the gospel in all its far-reaching detail.

"We fancy," said Bareham, "God can manage his world only with great fatalities, when all the time he is doing it with beautiful babies."

O foolish men who think to protect the world with armaments, battleships, and space equipment, when only righteousness is needed!

Having read the pages of history, six thousand years of it, can we not see that God sent his babies to become the teachers and prophets to warn us of our threatening fate? Cannot we read the handwriting on the wall? History repeats itself.

O mortal men, deaf and blind! Can we not read the past? For thousands of years, have plowshares been beaten into swords and pruning hooks into spears, yet war persists. Ever since Belshazzar

saw the finger writing upon the wall of his palace, the warning reappears. It seems to restate with great forcefulness, Daniel's indictment of an unhumble people:

"God hath numbered thy kingdom, and finished it. . . . Thou art weighed in the balances, and art found wanting. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; . . . and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. . . . Blessed be the name of God. . . . he removeth kings, and setteth up kings." (Dan. 5:26-27, 22-23; 2:20-21.)

The answer to all of our problems—personal, national, and international—has been given to us many times by many prophets, ancient to modern. Why must we grovel in the earth when we could be climbing toward heaven! The path is not obscure. Perhaps it is too simple for us to see. We look to foreign programs, summit conferences, land bases. We depend on fortifications, our gods of stone; upon ships and planes and projectiles, our gods of iron—gods which have no ears, no eyes, no hearts. We pray to them for deliverance and depend upon them for protection. Like the gods of Baal, they could be "talking or pursuing or on a journey or per-adventure sleeping" when they are needed most. And like Elijah, we might cry out to our world:

"How long halt ye between two opinions? if the Lord be God, follow him. . . ." (1 Kings 18:21.)

My testimony to you is, the Lord is God. He has chartered the way, but we do not follow. He personally visited Joseph Smith in our world in our century. He outlined the way of peace in this world and eternal worlds. That path is righteousness. The Prophet Joseph with all his successor prophets proclaiming the ripening of this world in iniquity and the solution of all vexing problems. The Book of Mormon which he brought into existence relates the story of two hundred years of peace in the old days, which was the greatest era of happiness of which we have any complete record.

God lives as does his Son, Jesus Christ, and they will not indefinitely be mocked. May we hearken and repent "for the day of the Lord is near in the valley of decision. . . . the Lord will be the hope of his people. . . ." (Joel 3:14, 16.)

Joseph Smith is a true prophet of the Living God and his successors likewise. The mantle of authority and prophecy and revelation and power lies in his choice servant who now leads us, President David O. McKay, and he is God's prophet not only to Latter-day Saints, but to every living soul in all the world. This is my testimony to you, in the name of Jesus Christ. Amen.

Wednesday Morning session,  
April 6, 1960

## THE THREAT OF COMMUNISM

Ezra Taft Benson  
of the Council of the Twelve

My brethren and sisters, if the Lord will bless me I desire to say a few words about a most serious world-wide threat. In the Old Testament we read: "My people are destroyed for lack of knowledge." (Hosea 4:6.)

Thus spoke Hosea, the prophet. In keeping with the spirit of President McKay's masterful opening address, I take these words of warning as my text: "My people are destroyed for lack of knowledge."

As in Old Testament days we need knowledge today. We need to know our enemies. We must assess clearly and accurately the perils that face the free world as we enter the Missile Age. At the same time we must assure ourselves of the knowledge which brings confidence and trust in our ability and that of our friends around the world to face the future—not in fear but with vigilance. From knowledge comes strength, and from strength comes the power to preserve freedom both at home and abroad.

President Eisenhower and other dedicated men have worked tirelessly to help the free world understand better the deadly world conflict between good and evil which is constantly going on.

We are now entering a period of conferences, first at the Summit in May and again in June when the President travels to Moscow for a ten-day visit in Russia.

As the President said in his State of the Union Message last January, "We will continue in our search for peace and in our efforts to reach mutually enforceable agreements."

We have an enormous responsibility here in the United States to help maintain peace and freedom and to push



back the somber clouds of war-threats caused by international tensions.

The power of communism depends to a large extent on public ignorance. Knowledge is a dangerous thing—to totalitarian states; but knowledge is strength to a free people.

There are some fundamental facts which must never be overlooked, lest it be said of this our land, "My people are destroyed for lack of knowledge." (Hosea 4:6.)

We must never forget exactly what communism really is. Communism is far more than an economic system. It is a total philosophy of life—atheistic and completely opposed to all that we hold dear.

We believe in an all-wise Creator. Communism teaches that everything in existence came about as a result of ceaseless motion of the forces of nature.

We believe in the dignity of man. Communism holds that human beings are but graduate beasts. Hence communism does not hesitate to destroy those who stand in its way. The Russian communists in their rise to power liquidated millions of their fellow countrymen. The Chinese communists wiped out tens of millions—perhaps as many as 30 million.

We believe in a moral code. Communism denies innate right or wrong. As W. Cleon Skousen has said in his timely book, *The Naked Communist*: The communist "has convinced himself that nothing is evil which answers the call of expediency." This is a most damnable doctrine. People who truly accept such a philosophy have neither conscience nor honor. Force, trickery, lies, broken promises are wholly justified.

We believe in religion as a mode of life resulting from our faith in God. Communism contends that all religion must be overthrown because it inhibits the spirit of world revolution.

Earl Browder, a long-time leader of the Communist Party in the U. S. A., said, "... we Communists do not distinguish between good and bad religions, because we think they are all bad."

This atheistic, degrading, but militant philosophy is backed up with the strength and resources of a big country of 210 million people and a fast-growing economy. In addition, communism has built an empire of 700 million people more. Besides this, it has agents in all free world countries whose ultimate aim is to overthrow the existing social order and bring these countries under the red flag.

The major communist objective, make no mistake about it, is to destroy any society that adheres to the fundamentals of spiritual, economic, and political freedom—the integrity of man.

As the leading exponent of the free society, the United States is thus the primary target of Marxian-Lenin philosophy.

Internationally, communism seeks to isolate us from the rest of the free world. Here at home, communism ceaselessly pursues the disintegration of the American way of life. It strives to use education, science, literature, art, even the churches, to undermine our free society.

Suppose for a moment that this country fell under communist control. What would be the fruits of this calamity? First, the true seat of government would immediately be removed from Washington to Moscow. William Z. Foster, the former head of the Communist Party in the United States, said this: "When a Communist heads the government of the United States—and that day will come just as surely as the sun rises—the government will not be a Capitalistic government but a Soviet government, and behind this government will stand the Red Army to enforce the dictatorship of the proletariat."

What would this mean to you and me in our daily lives?

Could we own our own homes? Our living quarters would be assigned to us, and we would pay rent to the state as ordered.

Could we own our own farms? Our farms would be collectivized and become the property of the state and we would work them under orders from the state.

Could we start a business and hire people to work for us? To do so would make us criminals.

Could we work where we pleased? We would work when, where, and how we were told—and the government would do the telling. No labor unions as we now know them would be permitted to exist. Neither would Chambers of Commerce, Farm Organizations, Rotary Clubs, the American Legion, and other organizations.

What would happen to our bank accounts? All above a small sum would be confiscated. The rest would be state-controlled for us. The state would take over our insurance.



Except for a few closely personal items we would have no property to leave to our families when we die.

We could travel around the country only with police permission.

We could not travel abroad or marry a foreigner without the specific approval of the state.

We could not even write freely to friends in other countries.

Our children would go to the schools selected for them, and only so long as the state permitted. Lenin said, "Give us a child for eight years, and it will be a Bolshevik forever."

Teachers would be free to teach only what the state authorized. William Z. Foster said, "Our teachers must write new school textbooks and rewrite history from the Marxian viewpoint."

To belong to a church would be sure to bring discrimination and penalties of many kinds against us and our families. The great majority of church buildings would become state museums or warehouses.

No real compromise is possible with evil such as this.

Is there any real danger that such a calamity could befall us here? My response to that is merely to recite the following shocking fact:

*In forty years, communism, by trickery and force, has brought more people under its domination than the total number of Christians now living in the entire world—and Christianity has been in existence for nearly 2,000 years.*

We dare not underestimate the communists' zeal, nor their aims, nor their power. To do so could mean our destruction.

We dare not accept communist pledges at face value.

The German situation is a dramatic example.

The Soviet Union in the 1940's sealed off its German occupation zone—breaking its promise.

The Soviet Union built up a powerful East German semi-military police force—breaking another promise.

The Soviet Union pledged Germany political freedom, as well as freedom of speech and press. Here again she broke her promise.

The Soviet Union agreed to four-power rule in Berlin, then set up a separate East Berlin—breaking its promise.

I visited the Soviet Union last fall, spending much of my time with the good, honest, hard-working people of the soil. I am sure the Russian people want peace. I am confident that we can look forward to an era of peace if the governments of the world respond to the will of the people. But I saw no evidence that the communist leaders have altered their goal of world conquest—by economic if not by military means.

Even this short visit to the Soviet Union clearly revealed how uneven and

unbalanced their economic progress actually is. Their success in the field of rocketry is in sharp contrast to their backwardness in general standards of living. A Soviet wisecrack of recent vintage goes like this: "Last year we got a Sputnik and this year a lunik, and one of these days we may even get shoes."

In agricultural efficiency and productivity the Soviet Union is still a long way behind the United States. But they do have a substantial growth potential.

By means of a great effort, including better economic incentives, Soviet agriculture has increased production by one half or more in the past six years.

About fifty million persons work in Russian agriculture and forestry—more than forty percent of their total labor force—compared with a little over seven million persons in the United States, or less than 10 percent of our labor force.

They have relatively few farm machines compared to the United States, and they use a great deal of hand labor, most of it done by women. Some sixty to seventy-five percent of their agricultural labor force consists of women.

But one farm worker in the United States produces enough food and fiber to support about twenty-five persons—one farm worker in Russia produces enough for only five or six persons.

The typical Russian laborer has one pair of shoes and one suit of clothes. That's because it takes a month's wages to buy a pair of shoes and two months or more to buy a suit of clothes.

They are putting up a bold front as regards their ability to catch up. I saw hundreds of posters in the USSR urging farmers to surpass the United States in per capita production. I also saw numerous posters forecasting the ultimate victory of the communist system.

But we in this country are driving ahead also.

I feel sure that the Soviets will not equal nor surpass our productivity in our lifetime, if ever, under their system of agriculture. Why? Because they can never duplicate the levels of efficiency and productive ingenuity which are called forth in a free society.

But let us not underestimate them. On the contrary, let us strive harder to make our own free system of agriculture and industry even more efficient. And let us constantly keep our guard up.

What can you and I do to help meet this grave challenge from a godless, atheistic, cruelly materialistic system—to preserve our God-given free way of life?

First, let us all prize the treasures we have in this country. This is a choice land—all of America—choice above all others. Blessed by the Almighty, our forebears have made and kept it so. It will continue to be a land of freedom and liberty as long as we are able and willing to advance in the light of sound and enduring principles of right.

*Second, let us all do our part to stay free!* Let us stand eternal watch against the accumulation of too much power in government. Here in our free land let us preserve a true climate in which man can grow.

*Third, let us all reaffirm our patriotism, our love of country.* Patriotism is more than flag-waving and brave words. It is how we respond to public issues. Let us rededicate ourselves as patriots in the truest sense.

*Fourth, let us all help to build peace:* True peace springs from within. Its price is righteousness, and to achieve righteousness we must so conduct ourselves individually and collectively as to earn the loyalty and devotion of other men.

*Finally, let us all rededicate our lives and our nation to do the will of God.* With each of you, I love this nation. It is my firm belief that the God of heaven guided the Founding Fathers in establishing it for his particular purposes. But God's purpose is to build free people of character, not physical monuments to their material accumulations.

Nations that truly love freedom love God. History is replete with examples of once powerful nations that have forgotten God. No nation ripened in iniquity can long endure. "Righteousness exalteth a nation: but sin is a reproach to any people." (Proverbs 14:34.)

We in this land have a rich heritage of freedom. It has rewarded us beyond our brightest dreams. The key to further progress—the key to national security—is the preservation of the initiative, vitality, energy, and resourcefulness of our people. Our material progress is merely a by-product of our freedom. Our God-given freedom, a basic principle of religious truth, is still the most powerful force on the face of the earth.

The people of the world long for peace—and I specifically include the people of Russia.

That is why we can approach these talks with the Russians with inner strength but without illusions. We know that knowledge of the enemy teaches us wariness and caution; we know too that we speak for millions of suppressed people on the Soviet side of the Iron Curtain, all those everywhere who want peace with human dignity.

May I conclude by saying that any system which deprives men of their free agency, which weakens the home and family, which depends on butchery for power, which denies all moral responsibility, which holds that man lives by bread alone, and which denies the existence of God, is of the devil.

This is the communist philosophy. There is no real evidence that it has been changed in the last forty years.

Knowledge of the enemy and knowledge of ourselves give us the strength

to fight the good fight for freedom and world peace.

May it never come to pass that "My people are destroyed for lack of knowledge," (Hosea 4:6) I humbly pray, in the name of Jesus Christ. Amen.

## THE RETURN OF THE JEWS

George Q. Morris  
of the Council of the Twelve

My dear brethren and sisters, I sincerely pray that the Lord will direct me in what I shall say upon this occasion. President Moyle Monday morning set forth very clearly and effectively the teachings of the Church regarding the coming of the Savior, and I thought I would like to mention three signs that the Lord gave that we might observe and know when we saw them that he had set his hand again to accomplish final preparatory work for the coming of the millennium.

The first of these was to be the restoration of the gospel of Jesus Christ. That has already occurred, and it occurred 130 years ago. The Church speaks for itself. Its literature, its scriptures, its martyrs, over a million testimonies from lips and lives of members of the Church speak to the world and bear witness that this thing has been accomplished that the Lord has set his hand to do, and it is evident that it is spreading all over the world rapidly.

A week ago Sunday our representatives organized a stake in Australia and on the same day another in England. Our temples encircle the globe. Our people are on all continents and in most of the countries of the world, and God is moving forward with this, his kingdom.

Another sign of great importance was the rise of an evil power. Brother Benson



had already very impressively referred to it—communism. The Lord, in the first section of the Doctrine and Covenants, officially and formally announced to the world the restoration of the true and living Church, and called upon all people to hear and accept the messages of his servants that he was sending forth to the world.

He also said: "For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is high at hand, when peace shall be taken from the earth"—that condition, I think we readily understand—"and the devil shall have power over his dominion." (D&C 1:35.)

It is that point that I think is very significant. The Savior recognized the domination of Satan over the world generally, and called him the prince of the world, but in a special way—in the way that Brother Benson has referred to—he has entered into the politics of the world among the nations of the world, and already subjugated about one billion people of the world, and by a dire, sanguinary, and deadly philosophy has brought death to millions and has brought slavery to almost a billion people.

I just want to call one point to your attention. I have not time to name others here. Brother Benson has said that they have declared for world domination, their aim the destruction of all the governments in the world. I want to read before you God's declaration: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Daniel 2:44.)

I bear my witness that that decree of God will hold. It remains for us—members of the kingdom of God—to devote ourselves with singleness of purpose to his service. To love God with all our hearts, and love our fellow men as ourselves, and live and proclaim this gospel of salvation to the world is the only means that will save it.

A third item is God's promise that he would gather Jews to Jerusalem, and I think perhaps we may well now not continue saying the Jews are going to gather in Jerusalem. I think now we may well say they have gathered. The ultimate returns will come later as they develop this land and are joined by others.

In a writing issued recently this statement was made: "About two million Jews have returned to restore land which has lain desolate for centuries. In little more than ten years fetid swamps have been transformed into fertile valleys. Orchards now blossom on stony hillsides. Farms have sprouted the desert and towns and cities have

been built on the site of ancient settlements."\*

It goes on to explain—I do not have time to read the details—that this movement started about 1880 when pogroms against the Jews drove them from Europe, and they began to trickle into Palestine. In 1909 a number of Jewish families started homes on the sand dunes outside of Jaffa, working with shovels and wheelbarrows. Thus began the city of Tel Aviv, meaning the "hill of spring," Israel's biggest city, the first all-Jewish city built in two thousand years. "Pioneers"—as they called their farmers—returned to the land from countries from which the Jews had been driven, in which they could not possess land. They were armed farmers; they constituted the Army of Defense, reminding one of the Prophet Nehemiah who said, "every one with one of his hands wrought in the work, and with the other hand held a weapon." (Neh. 4:17.)

In 1948, with a population of 600,000, the Declaration of Independence was issued, and the State of Israel was established. An army of 35,000 Jews was opposed by an army of nearly 80,000 Arabs. In about nine months peace was declared and they set up their government. They planted more than 53 million trees. Martyrs' Forest has six million trees, one for each Jewish life lost in Nazi Europe.

This statement by a writer is very interesting:

"Strangely enough when the State of Israel was reborn in 1948, it was a nation of 600,000, the same number which the Bible reports that Moses led out of bondage in Egypt. It now numbers some two million, the same number which it is said populated the ancient Kingdom of Solomon, when Israel was in all its glory."

That is why we may now say that the Jews have returned to Palestine. On

\**Know the World: Israel*, "Around the World Program" by Peggy Mann.



a land one-tenth the size of Utah they have nearly a half million more people than we have in our whole Church. They have about 258 people for each square mile in Palestine, which is a dense population. We have about ten a square mile in Utah.

So that this may remind us—I cannot give further details—of the words of Isaiah:

"Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

"The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." (Isa. 52:9-10.)

And this looks to the time when the Lord Jesus Christ is to stand on the Mount of Olives, and the people will gather about that mount, and they will say, "What are these wounds in your hands and in your feet?" And he will say unto them, "These are the wounds received in the house of my friends." Then they will recognize him—Jesus Christ, the Savior of the world.

I declare to you, my dear brethren and sisters, that Jesus Christ is the Redeemer of the world, the Son of the Living God. We cannot partly accept him—as a philosopher, as merely the most perfect man who ever lived. When we do that we reject him. We reject his sovereignty and his divinity. He is the God of Israel, and the God of the whole world. He is Jehovah of the ancient scriptures, and God, the Savior of the new scriptures. Into his hands God has placed all things, and given him power over the nations—all flesh, and he is exercising that power.

Things seem to us, in our short-sightedness, all confusion, but a clear pattern is marked out that we can discern. These three things have been accomplished that he told his disciples would happen, as he sat with them on the Mount of Olives, and he is to accomplish all other things. We see now another rebellion like that which occurred at the planning of the world, when Lucifer stood up and impudently proposed that he should be the Savior, and attempted to dethrone God and Jesus Christ, and subject the world to slavery.

Now these issues are drawn again—the same evil power has declared that they are to conquer the world. God has declared that his kingdom is to consume all the nations of the world. The issues are now clearly drawn, and the time will come when Satan, again, by the power of the Only Begotten, shall be cast down, and Jesus Christ will reign supreme, and all those who believe and accept the fulness of his gospel and devote themselves with all their hearts to the building up of his kingdom will be saved and honored with him. Those who will not must of necessity be cast out.



I bear witness that this is the Church and kingdom of God established by him, and it is never to be thrown down; that Joseph Smith is a prophet of the Living God; that David O. McKay is a prophet of God to this world this day. I bear this witness in the name of Jesus Christ. Amen.

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## "WHO SHALL PREPARE HIMSELF"

**Marion D. Hanks**

*of the First Council of the Seventy*

There are three matters which I would mention this morning in brief headlines, leaving to your judgment and experience the fleshing in of the story.

First, I express deep appreciation for the clear and forthright and courageous expressions of conviction which have come from this pulpit at this great conference. They have not been intemperate nor unloving, but they have been firm and understandable and impressive. I mention this because there are those who seem to believe it unfashionable or even unChristian to have unconditional convictions, really to believe in something and to devote one's life and energy to those convictions. As this conference has proceeded, I have been increasingly grateful to belong to a Church, the position of which is clear and the spokesmen for which are convinced and courageous.

At a recent meeting I attended, a talk was given which seemed to be lacking in real conviction. At its conclusion the chairman of the day characterized the experience as "the bland leading the bland."

There is none of this in those who speak here for the Lord.

A statement of Paul to the Corinthians has been widely quoted recently. It seems applicable. He said:

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8.)

Thank God for the unwavering note. On the first day of May two important events will be celebrated in the United States in which Latter-day Saints should have special interest. While communist-controlled countries are using May Day to demonstrate their military might and their philosophy of rule by force and fear, the United States of America will be celebrating "Law Day" under proclamation of the President. Its objectives are:

(1) "To foster increased respect for law, enabling the nation to grow in moral strength as it grows in population, resources and world leadership.

(2) "To provide an occasion for the American people to rededicate themselves to freedom for the individual under just laws . . . and to emphasize before the world the contrast between the rule of law in the U.S., and the system of totalitarian lands."

Members of the Church of Jesus Christ of Latter-day Saints are committed to obeying, honoring, and sustaining the law. We are under obligation to obey the law, and more—to honor and sustain it.

I count it one of the great privileges of my life to have been a student of the law for some years and to have acquired through that experience a great respect, as my father had before me, for the system of justice and the body of law which we enjoy in this land. This is not to suppose that every decision, judgment, interpretation, or application of law is good and just altogether. The workings of our appellate system, the initiation, revision, and abrogation of laws, testify that this is not so. It is to suggest that freedom and liberty rest on law, that our laws are rooted deeply in religious principles and rest on the moral law, and ultimately on the law of God, and that it is our responsibility at the ballot box, in the jury box, in civic responsibility and political leadership, in our homes and on the highways, to obey, honor, and sustain the law of the land, and to teach our children to do likewise.

Also on the first day of May there will be celebrated the beginning of National Youth Fitness Week, and again no people in all the world should be more concerned with the implications of that day, because God has blessed us with the principles, the programs, and the inspired leadership which can lead the young, if they are willing, to the physical, intellectual, social, emotional, and spiritual readiness which will equip them for the great adventure ahead.

Recently I had occasion to ponder the wonderful blessing of organization and leadership opportunities which the Lord has given us, and to consider what might happen if every Latter-day Saint, called to a position of responsibility

relevant to the young, would accept the full implications of his stewardship. Think of the wonderful work being done for our children by faithful workers in Primary and Sunday School and MIA, in scouting and exploring, in Aaronic Priesthood work, and in seminaries. Think of the human resources available to the bishop and stake president, and to their counterparts in the missionary field, to reach out for the young and to give them what they need of love, personal interest, visiting, good teaching, recreation, friendship, testimony, and example. There is no program for youth in all the world in any sense comparable. What great things we could do!

God bless us to have a sense of our responsibility and our opportunity in this Church to provide the leadership for our young people which help equip them to be fit for the great days ahead.

In the name of Jesus Christ. Amen.

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## TO CONVINCE THE WORLD

**LeGrand Richards**

*of the Council of the Twelve*

I am happy, brothers and sisters, to have the privilege of attending this great conference with you, and I have been thrilled with the wonderful messages we have heard. During the conference great stress has been laid upon the great missionary program of the Church, a subject dear to my heart, having been a missionary most all of my life and having had a desire to be a missionary long before I was old enough to go on a mission, particularly when I read the life of the Prophet Joseph Smith by George Q. Cannon, for from that time on I not only lived for but also prayed for the day when I would be privileged to go into the mission field.

One of those whom I admired most in my youth as a great missionary, was the Apostle Paul. I liked his testimony, as he stood before King Agrippa and the most noble Festus and told his story how the Savior appeared to him as he was on the way to Damascus, and you remember Festus said, "Paul, thou art beside thyself; much learning doth make thee mad," to which he replied, "I am not mad, most noble Festus; but speak forth the words of truth and soberness." King Agrippa then said, "Almost thou persuadest me to be a Christian." (Acts 26:24-28.)

And you remember Paul's reply was: "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." (*Ibid.*, 29.)

He had already asked them: "Why should it be thought a thing incredible with you, that God should raise the dead?" (*Ibid.*, 8.)

I was reading a statement from his missionary journey the other day that impressed me, and I would like to read it:

"For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ." (*Ibid.*, 18:28.)

And I thought it would be wonderful if we could hear some of his marvelous testimonies as he took the scriptures in his hands to prove that Jesus was the Christ.

I recall the words of the Savior where he said that we should "Search the scriptures; for . . . they are they which testify of me." (John 5:39.) Then he said to the Pharisees that they did err, not understanding the scriptures, and we have his testimony to the two disciples as he walked along the way to Emmaus and their eyes were holden that they did not recognize him, and he listened to their conversation about his crucifixion and he said, "O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:25.)

He explained the scriptures to them, and he opened their understanding that they might understand the scriptures. (See *ibid.*, 13 ff.)

I feel that we do not place the value we should on the scriptures, and in the few moments I have this morning, I would like to relate an experience I had less than a year ago. By appointment from the First Presidency and at their request, I was privileged to meet with a group of ministers here in Salt Lake City who were holding a convention. They gave me two hours and a half to explain Mormonism to them.

I explained the great organization of the Church and how it came into existence and bore my testimony of its divinity. I thought of the Apostle Paul, if he had the scriptures and was with us today, and had to convince publicly the people out of the scriptures, how much more he would have to explain to them

pertaining to this latter-day gospel dispensation and the second coming of the Redeemer of the world than he had in his day.

I used this illustration with these ministers: I told them that when we built the Los Angeles Temple, I was still the Presiding Bishop, and we took the plans and showed them to the First Presidency one day, and we had eighty-five pages about four feet long and two and a half-feet wide, and we did not have the plans complete for the electrical work or the plumbing, and yet there were eighty-five pages. Now I said to these men, "You could take those plans and go all over this world and try to fit them to any other building in the world, and you could not fit them. There is only one building that those plans will fit and that is the Los Angeles Temple." I said, "Of course, you could find heating plants and light fixtures and plumbing and cement in other buildings just



as you do in that temple, but you could not find a building that would fit perfectly those plans."

Then I took the Bible and I said, "The Prophet Isaiah tells us that the Lord declared his work from the beginning and he said that the 'grass withereth, the flower fadeth: but the word of our God shall stand for ever.' (Isa. 40:8.) And as I see it, the Bible is the Lord's blueprint of his work from the beginning until the final winding up scene."

Of course, there is not time for me to go into details here today, but I took scripture after scripture that appeared in the Bible, and I said to these men, "Do you know anywhere in all the world where you can find a fulfillment of that promise? Take for instance Peter's statement to those who crucified the Christ that before his coming the heavens were to receive him, until the restitution of all things spoken by the mouth of all his holy prophets since the world began. (See Acts 3:19-21.) Do any of you know anywhere in this

world, in the history of the world or the history of the people or churches, where that promise has had its fulfillment, and yet people look for his coming?" But if Peter was a prophet of God, Christ cannot come until there is a restitution, and I had explained already to them the fulfillment of that promised restitution of all things.

Then I took the coming of the angel that John saw, flying in the midst of heaven. I said, "Do you know anywhere in the world that there is a record of the coming of an angel with the everlasting gospel to be preached in all the world, to every nation, kindred, tongue, and people, since the time that that prophet's promise was made?"

Then I went through many other of the passages of scripture pertaining to our day, like the coming of Elijah the prophet, and so forth, and then I said this to them, "Now, that Bible is just as much the Lord's blueprint of what he intended to do in this world as the blueprint for that temple was the plan by which that building was to be built."

I said, "It is true that you can find some of the things that are in the Bible in the churches, that is why we have hundreds of them, but you cannot find any other church in all the world that has all of the things that the Lord has promised."

I remember as a boy hearing this statement made that one of the great evangelists of the United States, well-known all over the nation, in talking to a Mormon elder, was asked questions by this elder, and his answer was: "Well, if we were to believe all that is in the Bible, we would all have to be Mormons."

That is my testimony to the entire world: if you believe all that is in the Bible, you would all have to be Mormons, and I come back again to the importance of the scriptures and the work of the Apostle Paul.

"For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ." (*Ibid.*, 18:28.)

And we can mightily show by the scriptures that he was not only the Christ, but that he will also come again and that he has restored his kingdom to the earth, as we have had testimony after testimony in this conference, and I bear you that testimony, if Paul were here today and knew of the coming of the Father and the Son and all the holy angels that have visited this earth to give us this restitution of all things, think how much more and much greater power he would have to convince the world, and that publicly.

I close with this thought: We have heard about the marvelous progress the world has made scientifically. We read in the newspapers constantly about the day when men will make trips to the moon—I have always said that if I were going I would want to be sure I got a

round-trip-ticket—but you know, if they ever make a trip to the moon, and they come back again, every newspaper in all the world will spread it on their front pages and tell what has happened. But how would such an event, as marvelous as it would be, compare with the coming of God the Eternal Father and his Son Jesus Christ to the boy Prophet, Joseph Smith? And why, I say in the words of Paul, “Why should it be thought a thing incredible with you” (*Ibid.*, 26:8) that God should set his hand to do the thing that he promised he would do and as is detailed in the plans of his work.

I leave you my testimony that Joseph Smith was a prophet, that President McKay is his duly appointed successor, and that the power of Almighty God is in this work. I have seen it all my life, and I bear you that witness, in the name of the Lord Jesus Christ. Amen.

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Wednesday Afternoon session,  
April 6, 1960

## THE WORK IN GREAT BRITAIN

Harold B. Lee  
of the Council of the Twelve

My beloved brothers and sisters, for these next few moments I seek the indulgence of your faith and prayers to the end that, guided by the Spirit, I might make some small contribution to the proceedings of this great conference.

Because of the desire expressed by the Brethren that I say something about the history-making events of the past week in the British Mission, I have put aside the text of that which I might have prepared otherwise to say on this occasion. I have determined long since that the expressed desire of my Presiding Brethren is to me as a command. There-

fore, I trust that I might in some measure, give you a picture of some of the things which have transpired of a momentous nature in Great Britain.

This assignment from the First Presidency returned us to the scenes of some of the most soul-stirring incidents and experiences in the history of missionary work in this dispensation. We were at Preston in the midlands of Great Britain where the first missionary work was done. As you will remember the history, the first missionaries were submitted to one of the greatest demonstrations of the power of evil spirits perhaps ever experienced by anyone. Brother Heber C. Kimball, Elder Willard Richards, Elder Orson Hyde and Elder Isaac Russell had, for an hour and a half, as they timed the experience, an awful demonstration of that power.

President Heber C. Kimball, in writing about it afterward, said: “I cannot even now look back upon the scene without feelings of horror; yet by it I learned the power of the adversary; his enmity against the servants of God, and got some understanding of the invisible world.”

When he returned home, he asked the Prophet Joseph what was the matter with them that they had to be subjected to such an experience, and the Prophet surprised them when he said something to this effect: “When I heard of it [your experience] it gave me joy, for I then knew that the work had taken root in that land [England.]” Then he related some of his own experiences, and made this significant statement: “The nearer a person approaches the Lord, a greater power will be manifested by the adversary to prevent the accomplishment of his purposes.” (*Life of Heber C. Kimball*, 1945 ed., p. 132.)

I have no doubt that the Prophet had in mind the terrifying experience he had in the grove when he prayed for light and was seized upon by this power until he was released therefrom by the coming of the Father and the Son. He no doubt had in mind the experiences when he first went to see the plates, when, as he sought to receive them, he again saw a demonstration of the evil powers.

We were permitted, as we traveled in that same vicinity, to follow the course that Wilford Woodruff was directed under inspiration to go, from the potteries near Hanley down to Froomes Hill, probably some fifty or sixty miles to the south, where, directed by the Spirit, he found a people ready to receive the coming of the servants of the Lord. Within two days after his arrival there, after having met John Benbow and his wife and those who believed in the sect called the United Brethren, he had baptized six members, and in thirty days he had baptized forty-five preachers of the United Brethren, and one hundred sixty members, and obtained thereby the possession of one chapel and

forty-five houses for use as meeting places. In eight months he had baptized over 1800—all 600 of the United Brethren with one exception—and 200 ministers of various denominations in the area.

As a true missionary would, without boasting, he wrote this simple summary: “The power of God rested upon us and upon the mission in our field of labor. . . . The sick were healed, devils were cast out, and the lame made to walk.”

The work of these first missionaries was not without opposition, and later the *Times and Seasons* wrote about the work around Liverpool: “. . . They were so good in general” (meaning the ministers) “and so pure that they had no room for the gospel. They were too holy to be righteous, too good to be pure, and had too much religion to enter into the Kingdom of Heaven.” (*Times and Seasons*, Vol. 2, p. 404.)

And then they wrote: “It seemed that it almost required a horn to be blown from the highest heavens, in order to awaken the attention of the people.” (Smith, *Documentary History of the Church*.) I thought of that when, after elaborate arrangements had been made by President T. Bowring Woodbury of the British Mission for all the publicity possible through the great news-gathering wire services throughout the world to get a full coverage, including the local newspapers, to find the next day, hidden down in an obscure place in one of the two Manchester papers, this brief reference to our missionary conference where we created this stake and organized a new mission. This is what the Manchester *Guardian* recorded:

### Mormons Hold a Mass Meeting

“British Mormons formed their first diocese in Europe yesterday at a mass meeting of more than 2000 members of the Church of the Latter-day Saints in Manchester, the new center to be built without delay at Wythenshawe, Manchester, at a cost of about 100,000 pounds. The diocese, or stake, covers Manchester, Halifax, Huddersfield, Dewsbury, and Leeds.”

I felt like saying what the other missionaries had said, “It seemed as if it almost required a horn to be blown from the highest heavens in order to awaken the attention of the people.”

In one year, 1840 to 1841—one year and fourteen days, to be exact—nine members of the twelve were called to labor in the British Mission. If you remember the history here at home, those years marked the period of some of the severest persecution that the Church was to undergo in this dispensation. In that one year and fourteen days the nine members of the twelve, with their associates, established churches in every noted town and city in the kingdom of Great Britain. They bap-



tized between 7000 and 8000 converts. They printed 5000 copies of the Book of Mormon, 3000 hymnbooks, and 50,000 tracts, and they published 2500 volumes of the *Millennial Star* and emigrated 1000 souls to America.

These figures of the summary of the missionary work as done in Great Britain might give you something of an idea of what has happened in the past 123 years in that great country. In 1849 and 1851 over 8000 baptisms were performed in each year, or approximately 1000 converts to each missionary for each of those years. The total number of converts from 1837, when the work was first started, until the end of 1959 totals 136,026. The recorded number of emigrants during that same period was 57,149, and we have reason to believe that thousands of others emigrated without any record being made.

The total number of missionaries who have labored in that field numbers 7398. Twelve of our General Authorities were British-born, including our own Elder John Longden, who was born at Oldham, now an organized ward in the new Manchester Stake. It is the estimate of Elder Richard L. Evans, who has written an excellent history of the Church in Great Britain during the first one hundred years, that a very large percent of the total membership of the Church today trace their genealogy to Great Britain.

By assignment of the First Presidency, in company with Elder Alvin R. Dyer, president of the European Mission, President T. Bowring Woodbury of the British Mission, and President Bernard P. Brockbank, now president of the new North British Mission, on Sunday, March 27, we organized the new Manchester Stake with a total membership of 2400 members.

In the afternoon session there were 2026 in attendance, in one of the largest theaters in the downtown Manchester City. This stake, including all of the Manchester and Leeds Districts of the mission, and part of the Liverpool District, is now organized with nine wards and two branches.

It was an interesting thing to discover that the leadership of the stake and wards and the branches had to be largely composed of brethren who were baptized converts to the Church of less than five years. Fortunately, and it seemed as though almost by the hand of Providence, we found a few "anchor" men who had been trained in the stakes here at home, who will become the trainers of these new, able, but inexperienced leaders. This stake becomes now, a training ground for leaders of organizations yet to come.

This new stake brings the full Church program into action, so that such an organization will be a demonstration to the world "to shine forth as a standard unto the nations," showing the work of the Church at full flower. Zion,

which the Lord declared is "the pure in heart" in that land now, will "increase in holiness and in beauty." Zion will now begin "to arise and put on her beautiful garments." (See D&C 82:14, 97, 21.) This first stake will provide a pattern for stakes yet to come from these great missions. We think we have set it up in such a way that new leaders so trained will shortly be able to take over still other stakes in that same vicinity, and become a pattern for leaders of stakes in that and the other European missions.

In truth, then, it now begins to build "a defense, a refuge from the storm, and wrath when it is poured out with mixture upon the whole earth," (see *ibid.* 115:6) which as the Lord declared, was the purpose of a stake being organized.

At that same conference, the new North British Mission was organized, with President Bernard P. Brockbank as the new president. Parenthetically I might tell you that he received his notice that he had been appointed as the president of that new mission only two weeks before he actually met us in New York to fly to his new assignment in the North British Mission, leaving his wife and children to make final preparations and the transfer of his business to other hands.

We now have organized in the North British Mission eight missionary districts, with nine missionary districts remaining in the British Mission which will continue to have headquarters in London, the new mission to have headquarters at Manchester, England. The power of God is resting again in the missions of Europe, today, as in the century which has passed.

During the month of March alone, in the British Mission they baptized 360 new converts. In the French Mission, there were another 114 new converts baptized in that mission, which seems for the first time in our day to give evidence that the work is beginning

to take root in France, after a shocking demonstration of the power of evil in that mission only two short years ago. And from the North German Mission, to use another example, which we have usually thought of as being behind the Iron Curtain in part, they baptized in the month of March alone eighty-five new converts.

So it was likewise, during the three months of last fall, when we toured the Latin American Missions of South America and in Mexico, we saw evidences of the giant of God's eternal power, if I might speak of it that way, awakening among those wonderful people, where in some of those missions they are having 600 to 700 convert baptisms each year, as compared with only fifty to seventy-five in previous years.

Indeed, in the language of Mark's testimony to the early missionaries of the Apostolic Period who received the divine commission of the Lord: "Go ye into all the world, and preach the gospel to every creature."

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

"And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues;

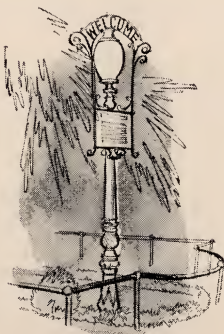
"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16:15-18.)

And then Mark records this significant fulfillment: "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." (*Idem* 20.)

President McKay, I have been a personal witness in these last six months that, as the apostles of old found, we are finding today that the servants of the Living God are going forth, the Lord is working with them confirming the work, with the same signs following.

I bear personal witness that the gift of tongues to a whole congregation, which I witnessed, as in the day of Pentecost, was observed down in one of the Latin American Missions, by which this congregation understood what was said, although what was being spoken to them was in a strange tongue. I have witnessed the healing of an im-potent and crippled child from birth in the Brazilian Mission. I have witnessed the healing of a blind child in the Central American Mission.

And so, enumerating all of these, more important than any of these signs, I have witnessed the reformation in the personal lives of individuals who accept the gospel and are true to its principles, which results from a true conversion to the gospel of Jesus Christ. I bear you my solemn witness to the enrolling of the work of the Lord. The work is awakening everywhere.



I know that God lives. I bear personal testimony to the divinity of the mission of the Savior, and that this is his work, and that President David O. McKay is his true representative here upon this earth in our day, and I do it humbly in the name of the Lord Jesus Christ. Amen.

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## DRINK DEEPLY FROM THE DIVINE FOUNTAIN

**Marion G. Romney**  
*of the Council of the Twelve*

My beloved brethren and sisters, I bear witness to the truth of all that Brother Lee has just said. As he talked, I was reminded that my grandfather, Miles Romney, heard the first missionaries, Heber C. Kimball, Orson Hyde, and Willard Richards, preach on the streets in Preston, England, in 1837. He heard them on Market Square; he followed them to the Cockpit where they did much of their preaching in those early days. He joined the Church early in 1838, emigrated to Nauvoo in 1842, and now has about 2500 descendants in the Church.

I am tempted, in a way, to comment on my missionary labors of recent months, but will refrain from doing so for fear I might miss some of them. In the last twenty-six months I have toured, for which I am very grateful President McKay, fifteen missions, fourteen of them beyond the borders of the United States, eleven of them foreign-speaking missions. Last October conference time I was in Vienna. Last week I was in Sydney, Australia. I testify to you that the spirit is on the move in every one of the fifteen missions which I visited.

One thing I can say about them all is that in every one of them I heard fervent testimony to the mighty power of the Book of Mormon in bringing souls unto Christ. In my view, the Book of

Mormon is the most effective piece of missionary literature we have.

I invite you to pray with me for a rich outpouring of the Holy Spirit, for I would like to stimulate you to resolve to read the Book of Mormon. As I speak, I shall have in mind particularly this fine group of young men and women who are singing for us and all others of their generation.

There are many reasons why we should read the Book of Mormon. To begin with, the Lord has put us under obligation to do so. He said that he sent Moroni to reveal it (D&C 27:5) and that through his mercy he had given the Prophet Joseph "power from on high . . . to translate [it]" (see *ibid.*, 1:29; 20:8); that it contains ". . . the truth and the word of God—" and "the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also." (*Ibid.*, 19:26; 20:9.)

Nephi tells us that its contents ". . . shall go from generation to generation as long as the earth shall stand; . . . and the nations who shall possess them shall be judged of them according to the words which are written." (2 Nephi 25:22.)

For me there could be no more compelling reason for reading the Book of Mormon than this statement of the Lord that we shall be judged by what is written in it.

Moroni says that the very reason the book has been given to us is that we may know the "decrees of God" set forth therein and by obedience to them escape the calamities which are to follow disobedience. (Ether 2:11.)

To the early Saints, the Lord spoke rather sharply about remembering the Book of Mormon. "Your minds in times past," he said to them, "have been darkened because of unbelief, and because you have treated lightly the things you have received—Which vanity and unbelief have brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all. And they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them. . . ." (D&C 84:54-57.) Prior to this he had already told them that "the Book of Mormon and the holy scriptures are given of me for your instruction." (*Ibid.*, 33:16.) On another occasion he had said, ". . . the elders, priests and teachers of this church shall teach the principles of my gospel, which are in the Bible and the Book of Mormon. . . ." (*Ibid.*, 42:12.)

It is of course obvious that unless we read, study, and learn the principles which are in the Book of Mormon, we, the elders, priests, and teachers of "this church," cannot comply with this direction to teach them.

But there is another reason why we should read it: By doing so we will fill and refresh our minds with a constant

flow of that "water" which Jesus said would be in us ". . . a well of water springing up into everlasting life." (John 4:14.) We must obtain a continuing supply of this water if we are to resist evil and retain the blessings of being born again, as we were counseled to do by President McKay.

The great over-all struggle in the world today is, as it has always been, for the souls of men. Every soul is personally engaged in the struggle, and he makes the fight with what is in his mind. In the final analysis the battleground is, for each individual, within himself. Inevitably he gravitates towards the subjects of his thoughts. Ages ago the wise man thus succinctly put this great truth: "For as he thinketh in his heart, so is he": (Proverbs 23:7.)

If we would escape the lusts of the flesh and build for ourselves and for our children great and noble characters, we must keep in our minds and in their minds true and righteous principles for our thoughts and their thoughts to dwell upon.

We must not permit our minds to become surfeited with the interests, things, and practices of the world about us. To do so is tantamount to adopting and going along with them, for the experience of the race sustains the conclusion of him who said that

"Vice is a monster of so frightful mien, As to be hated needs but to be seen; Yet seen too oft, familiar with her face, We first endure, then pity, and then embrace."

(Pope, *Essay on Man*, epistle II, line 217.)

If we would avoid adopting the evils of the world, we must pursue a course which will daily feed our minds with and call them back to the things of the spirit. I know of no better way to do this than by reading the Book of Mormon.

In all dispensations the Lord has counseled his people to keep in their minds and thoughts the truths he has revealed to them. To the early Saints of this dispensation he said: ". . . let the solemnities of eternity rest upon your minds." (D&C 43:34.) This counsel followed his statement to the elders: ". . . Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit; And ye are to be taught from on high. . . ." (*Ibid.*, 43:15, 16.)

Instructing ancient Israel not to go after ". . . the gods of the people which [were] round about" you (Deut. 6:14), he said:

"Hear, O Israel: . . .

"And these words, which I command thee this day, shall be in thine heart:

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house,

and when thou walkest by the way, and when thou liest down, and when thou risest up.

"And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

"And thou shalt write them upon the posts of thy house, and on thy gates." (*Ibid.*, 6:4, 6-9.)

"Search the scriptures," (John 5:39) said Jesus to his carping critics, who, being surfeited with the things of this world, rejected him. In the scriptures they could, if they would, learn the truth about him and the things of eternal life which he taught them.

The Psalmist thus recounts the rewards which follow knowing and meditating upon the word of God:

"O how love I thy law! it is my meditation all the day.

"Thou through thy commandments hast made me wiser than mine enemies: . . .

"I have more understanding than all my teachers: for thy testimonies are my foundation.

"I understand more than the ancients, because I keep thy precepts.

"I have refrained my feet from every evil way, that I might keep thy word.

"I have not departed from thy judgments: for thou hast taught me.

"How sweet are thy words unto my tast! yea, sweeter than honey to my mouth!

"Through thy precepts I get understanding: therefore I hate every false way.

"Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:97-105.)

I am persuaded, my brethren and sisters, that it is irrational to hope to escape the lusts of the world without substituting for them as the subjects of our thoughts the things of the spirit, and I know that the things of the spirit are taught with mighty power in the Book of Mormon. I believe with all my heart, for example, that if our young people could come out of our homes thoroughly acquainted with the life of Nephi, imbued with the spirit of his courage and love of truth, they would choose the right when a choice is placed before them.

How marvelous it would be if, when they must make a decision, there would flash into their minds, from long and intimate association with them, the words of Nephi: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Nephi 3:7.)

And if, when the going gets rough and temptation to abandon the course of righteousness presses upon them, they would think of his plea to his wayward brothers: ". . . let us be faithful in keep-

ing the commandments of the Lord for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands?" (*Ibid.*, 3:15 4:1.)

If our young folks are traditioned in the teachings of the Book of Mormon, they will not only be inspired with righteous courage to choose the right by the example of Nephi, the "two thousand sons of Helaman," and other great characters of the book, they will also be so schooled in the principles of the gospel of Jesus Christ that they will know what is right.

From almost every page of the book, there will come to them a moving testimony that Jesus is indeed the Christ, the Son of the Living God, our Redeemer and Savior. This witness alone will be a sustaining anchor in every storm. In the Book of Mormon, they will find the plainest explanation of Christ's divine mission and atonement to be found anywhere in sacred writ.

They will be familiar with the great fundamental basic virtues; the Book of Mormon is full of instructions concerning them. They will have learned that ". . . to be carnally-minded is death, and to be spiritually-minded is life eternal" (2 Nephi 9:39), that the Lord God delights in chastity and virtue which are ". . . most dear and precious above all things, . . ." (Jacob 2:28, Moroni 9:9.) They will know that a violation of this sacred principle is, in the sight of the Lord, an ". . . abomination . . . above all sins save it be the shedding of innocent blood or denying the Holy Ghost." (Alma 39:5.)

They will have learned the folly of putting their trust in the learning of men or in the riches of this world (2 Nephi 9:28-30.) As a matter of fact, there is no fundamental virtue about which they will not be taught, for in the Book of Mormon, as has already been said, is to be found "the fulness of the gospel of Jesus Christ." (D&C 19:26; 20:9.)

And so, I counsel you, my beloved brothers and sisters and friends everywhere, to make reading in the Book of Mormon a few minutes each day a lifelong practice. All of us need continuing close contact with the Spirit of the Lord. We need to take the Holy Spirit for our guide that we be not deceived. I am persuaded by my own experience and that of my loved ones, as well as by the statement of the Prophet Joseph Smith, that one can get and keep closer to the Lord by reading the Book of Mormon than by reading any other book. Don't be content with what someone else says about what is in it. Drink deeply from the divine fountain itself.

I feel certain that if, in our homes, parents will read from the Book of Mormon prayerfully and regularly, both by themselves and with their children, the spirit of that great book will come to permeate our homes and all who

dwell therein. The spirit of reverence will increase, mutual respect and consideration for each other will grow. The spirit of contention will depart. Parents will counsel their children in greater love and wisdom. Children will be more responsive and submissive to that counsel. Righteousness will increase. Faith, hope, and charity—the pure love of Christ—will abound in our homes and lives, bringing in their wake peace, joy, and happiness.

That we will seek these blessings through reading the Book of Mormon, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

## A MARVELOUS WORK

John Longden

Assistant to the Council of the Twelve

"Now behold, a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day.

"Therefore, if ye have desires to serve God ye are called to the work;

"For behold the field is white already to harvest; and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perisheth not, but bringeth salvation to his soul;

"And faith, hope, charity and love, with an eye single to the glory of God, qualify him for the work.

"Remember faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence.

"Ask, and ye shall receive; knock, and it shall be opened unto you. Amen." (D&C 4.)

This is one of my favorite scriptures.



I have noted that many of the speakers during this conference have called attention to the revelations of the Lord to the Prophet Joseph Smith. This one was received fourteen months before the Church was organized, for it was recorded in February of 1829. What a great declaration to make to the world! Joseph Smith knew there had been spiritual darkness, and it was revealed to him that a marvelous work was to come forth—not a marvelous thing—you will note that the word “work” is used. I am thankful for that word—that four-letter word “work.” This is a Church of faith and works.

Reference has been made to another revelation bearing on the subject of the restoration of the gospel, the first section of the Doctrine and Covenants:

“Proclamation of warning and commandment to the Church and to the inhabitants of the earth at large—The authority of the Priesthood in this dispensation attested—Second advent of the Lord Jesus Christ foretold—Authenticity of the Book of Mormon affirmed.”

This revelation was given November of 1831 after the Church had been organized and set up, as we learned today from President David O. McKay.

Yes, a marvelous work has taken place, and the authority of the priesthood in this dispensation has been attested. It was humbling to hear Brother Lee speak of the little town in which I was born which is now part of a stake of Zion. I recall being told of the missionaries calling in this town at the home of my parents, sixty-four years ago. Elder Mark Austin was one, willing to leave his home here and the comforts and conveniences to carry this glorious message—this marvelous work—to affirm the authenticity of the Book of Mormon to the people of that land.

There was another missionary who had an influence in the lives of my parents—a Methodist minister, who was their neighbor. He told a group at one time that he was coming over to America to convert the Mormons, and he paid his own expenses to try to do that. He became acquainted with Elder James Paxman, with whom I had the opportunity to be associated on the high council of the Highland Stake. Elder Paxman was the patriarch of that stake. Before coming to Salt Lake City he had lived in Nephi, Utah.

This Methodist minister some way got to Nephi, where he had several gospel conversations with James Paxman and one or two others. He was heard to make the statement, “It will be a cold day when I join the Mormon Church”—and it was! It was a day in January in Nephi, Utah. They had to break the ice to baptize him. Why? Because he had received a witness. He had received the light of the glorious gospel which banished darkness and untruth and half truths. The authenticity of the Book of Mormon had been affirmed to him.

Then he was unashamed after he received that affirmation and witness to be baptized and have hands laid upon his head to receive the gift of the Holy Ghost. He was unashamed to return to England where he assisted Elder Mark Austin in the conversion—or in teaching the gospel—to my parents that they might convert themselves.

A marvelous work has come forth. In years gone by we have been on the defensive because Satan has done everything in his power to thwart the work of the Lord. We are still on the defensive for he is still endeavoring to weaken the faith and testimony of those whose lives have been touched by the gospel. If we continue working at building faith and testimony, he will not have power over this work. This is evidenced by the number of stakes that have been established in spite of his buffetings—294 stakes, some 2400 wards, over 300 branches, in the stakes of Zion; fifty-one missions and the many branches and districts contained therein.

In all parts of the Church we have many men who are anxious and willing to bear witness to this marvelous work, that it is the work of the Lord, not a thing of man. It was deeply stirring to listen to the reports of forty-two mission presidents in the temple a week ago Tuesday—men from all vocations, willing to serve the Lord, to be shepherds, if you please, of your sons and daughters, all of whom are united in the desire to serve God, to thrust in their sickle that the inhabitants of the earth might be warned, the authority of the priesthood attested, and the authenticity of the Book of Mormon affirmed. The faithfulness of these fine men and women who are bringing to pass the fulfillment of latter-day revelation is most heart-warming. I do not underestimate what has been accomplished in the past—in fact, I salute the leaders through the years—since Joseph Smith made his declaration, “a marvelous work is about to come forth,” but I recognize too that today there is just as much faith and devotion in the children of God who are willing to serve and to spread these glorious truths and to build up his kingdom.

Just six months ago last Sunday night—the Sunday night of general conference in October—it was our privilege to be invited to Tooele to attend a mis-

sionary farewell. It was a rich experience. I learned that a faithful son from out there had been called into the service by Uncle Sam after filling his mission for the Church. He became acquainted with a young man from Kansas who was a staunch Baptist. This young man had an inquiring mind. He was also observant, and he was willing to listen and learn. Several Latter-day Saint servicemen taught him the gospel. He received a conviction of its truth and was baptized. He and this young man from Tooele decided they would send some of their earnings from their Army pay each month back home to a missionary fund, to help support some missionary. After they were released they learned that this money had been untouched, and the idea came to them that this converted Baptist might go into the mission field to share with others the joy that had come into his life, so he accepted a call to serve as a missionary.

I shall always remember the testimony that he bore that night at his farewell. As he looked down into the congregation and saw there many young people with whom he had been affiliated while in the service of his country, some of them now married, one or two with babes in arms, he said, “I am thankful tonight that I had the opportunity of meeting with you and learning of these glorious truths, but more important, I want to testify to you that had you kicked over the traces just once, I would not be here tonight.” They had preached the gospel by their actions as well as by their words!

Do we fully appreciate the influence that we have in the lives of others? It surely was called to my attention as I listened to his witness and testimony. We must continually work at being Latter-day Saints.

I bear you my witness that a marvelous work truly has come forth. There is nothing like it in the world. It is the pattern for living. The Lord has given us a safeguard, the authority of the priesthood. We may know of the authenticity of the Book of Mormon if we will but study its contents. We have the power of the Holy Ghost which will guide into further light and truth and knowledge. I humbly pray that we will constantly recognize the importance of this marvelous work and wonder and will ever be found furthering it, teaching it, living it, that others may see our good works and glorify our Father in heaven, and his Son, Jesus Christ. I bear witness that they live, that Joseph Smith was and is a Prophet of God, as are those who have succeeded him down to President David O. McKay today.

May God bless us with the desire and spirit to do, to accomplish, with an eye single to his glory, I humbly pray in the name of the Lord Jesus Christ, our Savior. Amen.

*Reading is to the mind, what exercise is to the body. As by the one, health is preserved, strengthened, and invigorated; by the other, virtue, which is the health of the mind, is kept alive, cherished, and confirmed.*

—Joseph Addison, *The Tatler*, No. 147

## MAN WILL LIVE AGAIN

Milton R. Hunter  
of the First Council of the Seventy

"If a man die, shall he live again?" (Job. 14:14.)

From the beginning of human history, millions and millions of people in all nations of the earth have been confronted with this question. Deep in the heart of every person is the desire to live—not only to live a long time here in mortality, but also to rise from the grave. To have immortality, or to live forever, is an innate desire or belief in the hearts of all mortals.

Religions that have offered great satisfaction to the worshippers are those that have had strong doctrines of the immortality of man. Especially in times of sorrow and bereavements have they been able to offer comfort to those in distress.

Christianity has as its center a real, historical Personage—a Savior-God—in Jesus the Christ, the Only Begotten Son of the Eternal Father. All the pagan rivals of Christianity had mythological savior-gods. According to their myths, some of the pagan gods were not entirely moral. Thus Christianity had a great advantage over all contemporary religions.

Jesus taught, "I am the light and the life of the world." (3 Nephi 11:11; see also John 8:12.) "I am the resurrection, and the life." (John 11:25.) "In him was life; and the life was the light of men." (*Ibid.*, 1:4.)

In him we find life and that eternally; and for this purpose he came into the world.

These marvelous teachings can be illustrated by the example of the death of Lazarus. As you recall, he was the brother of Martha and Mary whom Jesus loved greatly. On a certain occasion, Lazarus became very ill. The

sisters sent word to Jesus to come. He procrastinated his coming. Lazarus died and was buried. Four days later Jesus arrived. Martha heard that he was coming and ran out to meet him. She said:

"Lord, if thou hadst been here, my brother had not died.

"Jesus saith unto her, Thy brother shall rise again.

"Martha saith unto him, I know that he shall rise again in the resurrection at the last day."

And then Jesus made this memorable and marvelous statement:

"... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die. Believeth thou this?" (*Ibid.*, 11:21, 23-26.)

Martha answered, "Yea, Lord. . . ." And furthermore she said, "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." (*Ibid.*, 11:27, 22.)

Mary arrived about this time with ideas similar to those which had been expressed by Martha.

Jesus asked to be taken to the grave where Lazarus was buried. When they arrived at the grave, the Master told those present to take the stone from the mouth of the cave in which Lazarus' body had been placed. Jesus' spirit groaned deeply within him, and then he prayed in sincerity and humility to his Father. After praying, "he cried with a loud voice, Lazarus come forth." (*Ibid.*, 11:43.) Although Lazarus had been dead for four days, he came from the tomb. This marvelous event gives definite evidence that if a man die, he is not dead—he will live again.

On several occasions during Christ's ministry, he raised the dead, thereby giving additional evidence that man will live again.

On a beautiful Sunday morning, about this time of the year, according to the Gospels of Matthew, Mark, and Luke, at the break of day Mary Magdalene, Mary, the mother of the Lord, and other women whom Jesus loved, went to the sepulchre where the Master's body had been laid to anoint his body with spices. They desired to give his body a more proper burial. Upon arriving at the tomb, they found that the huge rock had been rolled away and the door was open. They entered the sepulchre and saw a young man—an angel—sitting there. He was

"... clothed in a long white garment. . . .

"And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here. . . ." (Mark 16:5-6.)

They left the sepulchre, hurried back to Jerusalem, and reported the resurrection of Jesus to Peter and John. According to the Gospel of John, these two apostles ran to the tomb, and Mary

Magdalene followed. As Peter and John entered the sepulchre, they found it empty. They also found the burial clothing folded neatly. And then the apostles left the sepulchre and returned to Jerusalem.

But Mary Magdalene lingered near the door of the sepulchre weeping bitterly. She felt the presence of somebody near who she thought was the caretaker of the garden. The Personage near said, "Woman, why weepest thou? whom seekest thou?"

And she said, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." (John 20:15.)

And then in his affectionate and beautiful way, Jesus said, "Mary." She recognized the voice of the Master. She brushed her tears away and, running towards him, exclaimed, "Rabboni." As she was about to embrace him, the Master said,

"Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (*Ibid.*, 20:17.)

Thus Jesus Christ had come into mortality and had fulfilled the purpose for which he had been foreordained. He had shed his blood for the sins of the world both in Gethsemane and on the cross. Now he had broken the bands of death, thereby becoming the first fruits of the resurrection. As he rose from the grave, so shall all people who live upon this earth rise from the grave. In fact, we read in Matthew, that at the time Jesus rose from the grave,

"And the graves were opened; and many bodies of the saints which slept arose,

"And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27:52-53.)

Perhaps the Book of Mormon gives the most beautiful account of the appearance of Christ to mortals following his resurrection. A terrific storm for three hours and intense darkness for three days and nights, which occurred while Christ's body was on the cross and in the tomb, were now over. It was a beautiful, sunny day, appropriate for the symbol of Jesus' being the light and the life of the world.

The people in the Land of Bountiful had assembled in front of the temple. They were discussing the various marvelous events which had taken place during the few previous days, especially those things pertaining to Jesus Christ. Suddenly they heard a voice speak as though it came out of the heavens. It was not a harsh voice. Neither was it a loud voice. Nevertheless it pierced them to their very hearts, "causing their hearts to burn within them." (3 Nephi 11:3.) At first they did not understand what the voice said.

They gazed heavenward and heard the voice the second time and then the third. This time they understood the voice, and it said unto them:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

"... as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; . . ." (*Ibid.*, 11:7-8.)

He descended from the heavens, and stood in their midst, and said:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, . . ." (*Ibid.*, 11:10-11.)

The people fell upon their knees and worshiped him. And then Jesus said unto them:

"Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world, . . ." (*Ibid.*, 11:10-11.)

Thus Jesus Christ presented himself to the Nephites as the resurrected Messiah and Savior of the human family.

The people went to Jesus and thrust their hands into his side and felt the prints of the nails in his hands and feet. Then they shouted, "Hosanna! Blessed be the name of the Most High God!" (*Ibid.*, 11:17.) And they fell at Jesus' feet and worshiped him.

After this occurred, Jesus selected twelve men to be his apostles. He taught them and the other Nephites the gospel. The resurrected Savior performed many marvelous miracles among them, even greater than he had done

among the Jews. For several days he ministered to the inhabitants of ancient America.

On one of these occasions, he asked Nephi to bring to him the records of his people. After he had glanced through the records, he said:

"Verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto his people, that at the day that the Father should glorify his name in me that there were many saints who should arise from the dead, and should appear unto many, and should minister unto them. And he said unto them: Was it not so?

"And his disciples answered him and said: Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled." (*Ibid.*, 23:9-10.)

Christ admonished the Nephites for neglecting to record these important predictions and their fulfillment. He commanded Nephi that "it should be written; therefore it was written." Perhaps Jesus desired that those important events should be recorded as a testimony for the people in the latter days to help us know that if a man dies, he will live again.

One of the greatest events, if not the most important event that ever occurred in ancient America was the appearance of the resurrected Savior to the inhabitants of this land. The story of the marvelous events connected therewith are beautifully told in Third Nephi.

The Nephites apostatized from the true religion Christ taught them and later as a nation were destroyed, and the Lamanites became a degenerate, pagan, apostate people. Yet from age to age many of the principal ideas relative to Christ and his visit to ancient America persisted.

Following the discovery of America, the Europeans visited various tribes of Indians. From them they learned that practically every tribe had a strong tradition regarding the appearance to their ancestors of the white and bearded God. He had given the progenitors of the American Indians their culture and their religion. So deep was the impression made by Christ upon the minds of the ancient Americans, that their descendants—the various Indian tribes—retained the principal details of the history and teachings of the resurrected Messiah.

The Spanish Catholic fathers found that the religion of the American Indians was so much like Christianity that the claim was made that "the wicked devil had beaten the Catholic fathers to the New World and had put a counterfeit Christian religion in the hearts of the Indians." A study of the religion of the American Indians seems to indicate that in some respects their Christianity was almost as true as that of the European conquerors.

My dear brethren and sisters, "... I know that my redeemer liveth, and that

he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God." (Job 19:25-26.) I know, as Amulek testified, as recorded in Alma, that every man, woman, and child, male and female, bond and free, righteous and the wicked, through the atonement of Jesus Christ—through his grace—will rise from the grave and will receive immortality. I am also convinced that each person will stand before the judgment seat of the Messiah to be judged for the life lived here in mortality. We will be held accountable for every action that we commit, for every word that we speak, and for every thought that we think.

Furthermore, I bear witness that Jesus Christ not only through his atonement gave us immortality, but also through the gospel plan of salvation provided a means whereby we may gain eternal life. If we are faithful in keeping God's commandments, being sufficiently obedient in all things, we shall rise in the resurrection and return to the presence of the Father and the Son and receive a glorious exaltation or eternal life. May God bless us that we may do so, I humbly pray, in Jesus' name. Amen.

■

## EXCESS BAGGAGE

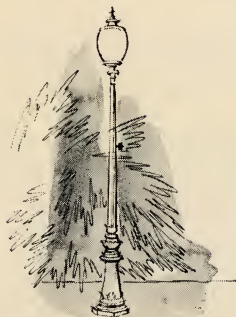
Henry D. Taylor

Assistant to the Council of the Twelve

My brethren and sisters, I have come to know how it feels to be the last leaf on the tree.

I am grateful for my membership in the Church of Jesus Christ of Latter-day Saints, and with these other Brethren, I bear my witness that I know that the gospel is true, and that this Church is led by divine and inspired leadership.

I rejoice in the growth of the Church.





As Brother Lee reported on the organization of a stake in England, and we heard from Brother Stapley and Brother Romney of the organization of a stake in Australia, I was reminded of some prophetic words by President McKay. Some time ago, as President and Sister McKay returned from New Zealand after the dedication of the temple there, many of us met them at the International Airport in Los Angeles. President John M. Russon of Los Angeles Stake and I were walking with President McKay from the plane toward the terminal, when he stopped us and said, "Brethren, next Thursday when the First Presidency and the Council of the Twelve meet, I am going to recommend that a stake be organized in New Zealand." He continued, "You know, we live in a jet-age, and with these fast planes it will be possible for the General Authorities to travel swiftly to any part of the world, to visit stakes as they are organized."

Now we have seen those words fulfilled not only in New Zealand but also within the last week in England and Australia.

Rather recently I enjoyed my first experience of traveling on a jet-propelled plane. It was amazing the speed at which we traveled. Less than two hours after leaving Denver, we were in Chicago. Prior to departure we were required to place our luggage on a pair of scales. If the weight was under forty pounds the amount allowed each passenger, a green light flashed. But if the weight exceeded forty pounds, a red light flashed, and a bell rang. The weight exceeding the allowance is considered excess baggage and a penalty or additional charge is levied. When the red light flashes, one begins to consider the unnecessary articles he could have left behind, such as an extra pair of shoes, for example.

The thought occurred to me that this earth life is also a rapid flight or journey. We are traveling toward a desirable destination, that of eternal life and exaltation. Now the Lord has said, "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Our goal should be to become perfect, even as our Father in heaven is perfect. It would be well in early life to select and make secure the characteristics and traits needed for this journey of life, discarding the ones which are harmful and which might be classed as excess baggage. We can then be sure as we continue our journey, that the green light and not the red one will be flashing.

What are some of the traits which might be regarded as excess baggage on our journey toward perfection? To mention but a few: hate and anger and the holding of grudges, a hot temper and a quick tongue, envy, jealousy, and greed, a critical attitude resulting in

faultfinding, backbiting, and judging harshly. All these are excess baggage and we shall have to pay dearly for them.

In contrast there are certain basic, essential characteristics or traits which are very desirable. They constitute legitimate or necessary baggage on our life's journey. One is love, love for our Father in heaven, love for fellow men and neighbors. The Savior taught, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44.)

Someone has said, "Be kind to your enemies, for you are the one who made them."

One of the most beautiful stories of love, loyalty, and devotion, related in the scriptures is that of Ruth. It seems that there was a famine in the land of Bethlehem. A certain man took his wife, Naomi and their two sons and journeyed to the land of Moab. The husband became ill and passed away, leaving his widow and the two boys. Subsequently the two sons married Moab girls, but within ten years' time, both of the sons also died. Naomi felt impressed that she should return to her homeland in Bethlehem. Her two daughters-in-law expressed a desire to accompany her. But Naomi encouraged them to return to their former homes, friends, and loved ones. One left, but the other, whose name was Ruth, overcame Naomi's objections, when she uttered these tender and memorable words: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

"Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." (Ruth 1:16-17.)

Self-control is a very valuable asset to possess on life's journey. The ability to control one's temper, one's tongue, one's thoughts is highly commendable. As pointed out in Proverbs:

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16:32.)

Another excellent quality is a forgiving nature and disposition. The Lord has admonished us to be ever ready and willing to forgive our fellow man. In these latter days he has counseled:

"Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D&C 64:9-10.)

One of the virtues possessed by the

Savior so perfectly that we should strive to perfect in ourselves, is that of tolerance, that is, a willingness to be long-suffering, patient, to appreciate another's point of view. Let us be strict and critical with ourselves, but lenient and tolerant with others.

With the passing of each day we travel along our journey, some improvement should be found in our lives. As a woman testified in a prayer meeting, "I ain't what I ought to be; and I ain't what I'm gonna be; but anyway, I ain't what I was."

The Savior set us the example. We should earnestly strive to pattern our lives after his. If we do this, we will discard those qualities that constitute excess baggage. We will carry with us only those characteristics that are essential and that will permit us to continue our journey unencumbered.

The poet Henry Van Dyke has given us these words of counsel regarding our way of living:

"To be glad of life because it gives you the chance to love and to work and to play, and look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and spend as much time as you can with body and with spirit in God's out-of-doors. These are little guide posts on the footpath of peace."

May we all live so that our life's journey may be pleasant and we can obtain the peace of God which passeth all understanding, I humbly pray, in the name of Jesus Christ, our Savior. Amen.

## HOW DARK THE VIEW

by P. C. Peterson, Jr.

How dark the view when I am blue  
And cannot look ahead.  
When hope seems gone, I still trudge  
on  
With soul so full of dread.

It soothes to feel as bowed I kneel  
That there is One above  
Who knows my care, and bids me  
share  
The comfort of his love.

## "DID NOT YOUR HEARTS BURN . . . ?"

(Closing Address)

**President David O. McKay**

The Brigham Young University Combined Chorus have furnished the music for this session and this morning's session. We wish to express our appreciation to these young men and women of Brigham Young University. We know that they have spent many hours in practice in the weeks that have gone by so that we could enjoy their inspirational singing. We thank you young folks for the efforts you have put forth. We are grateful for the inspiration that you have given this conference, including all who have been listening in to this program. We are proud of you! We have reason to be proud of all our young people with a few exceptions.

I have frequently said, and I repeat, we have confidence in our young folks. It is our duty as adults and their parents to set them a proper example in the home and in society. It is our responsibility to impress our children with our sincerity in our belief in the gospel of Jesus Christ. Never should parents teach one thing about the gospel and do another. Children are very susceptible to insincerity.

Yes, we thank you young folk for the effort you have put forth. May our Heavenly Father protect you as you go back to your homes, and may he ever bless you for the unselfish service you have rendered. We shall cherish the memory of your inspirational singing that you have given us this day.

I should like to express, also, our appreciation to the approximately 2,000 singers from Utah, California, and Oregon who have presented special music for this general conference—two thousand singers who have furnished music for the Primary conference sessions, for the priesthood meeting, and Sunday School conference! Freely have they given of their time and talents to

help make this conference a success. Many of them traveled at their own expense. Let me just repeat the groups:

Saturday night in this tabernacle, we had the Portland Stake priesthood chorus at the priesthood meeting, under the direction of Elder Bruce Kelly. Fifty-three thousand members of the priesthood heard their inspirational singing Saturday night over a closed circuit in 244 buildings throughout the United States, Canada, and Mexico.

On Sunday, we had the Tabernacle Choir at the Sunday sessions, under the direction of Elder Richard P. Condie. You remember that inspiring day.

On Monday, the Mormon Choir of Southern California sang at the two sessions under the direction of Elder H. Frederick Davis.

Monday night, in the Tabernacle, we had the Salt Lake Valley Regional Mission Choir, at the missionary meeting. This small chorus under the direction of Elder Rudy Mueller, sang hymns in the different tongues.

Today, the Brigham Young University Combined Chorus, under the direction of Dr. Newell B. Weight and Don L. Earl, furnished the singing. We are the recipients of inspiration and blessing from these various groups. While we thank the members from Brigham Young University, we are not unmindful of all the others.

I wish also to express appreciation and gratitude to all who have in any way contributed to the success of this great conference. First, to the General Authorities we express deep appreciation for the inspirational messages they have given us. The latest conference is always said to be the best, but really this has been the best conference I think we have ever held.

I should like to express appreciation to the public press and the reporters for their fair and accurate reports throughout the sessions of the conference.



Third, in your behalf, I express appreciation for the co-operation of the city officials; the city traffic officers, especially, in their expert handling of the increased traffic; to the fire department, on hand for any emergency; to the Red Cross members, whom you see around, ready to take care of anybody who might suddenly be taken ill.

I have mentioned already our users who have rendered service in seating the great audiences of these conference sessions.

We must not forget to thank the radio and television stations. Throughout our own city and the nation they have carried the sessions of this conference, and have been the means of permitting untold thousands of people to hear the conference proceedings—the most extensive television and radio coverage ever given the Church.

Again, we express appreciation for the lovely flowers that have beautified this building during our assemblies—scores of members of the Church have spent many hours in picking these flowers and in getting them ready for shipment to Salt Lake City. Ten thousand sweet peas were gathered under the direction of David M. Hansen of Mesa, Arizona, with the aid of the youth of the Mesa seminaries. Members of the Church in the Phoenix stakes sent a quantity of stocks. The Southern States Mission sent some thirty dozen gladioli. The Oakland-Berkeley Stake sent cala lilies, and the Tacoma Stake sent fifty dozen daffodils, through the kindness and generosity of Puyallup Valley Daffodil Festival, Inc., Tacoma, Washington.

One day, two men were walking near Emmaus, a town not far from Jerusalem, and a man suddenly appeared by their side. They did not recognize him. After he left them, they said, "Did not our heart burn within us . . . ?" (Luke 24:32.) Luke tells us about that incident, after he had inquired of many people who had had some intimacy with Jesus.

I think that there are many in this congregation, and I hope many who have been listening over radio and television who have had their hearts "burn within them" as they have listened not only to the inspirational singing, but to the sublime testimonies, and I hope as their hearts have burned within them, that they realized the message that went into their hearts. I hope they have an inkling, at least, of the divine truth that they are sons of God, and that that burning within them was just a touch of harmony between them and the infinite, the Spirit of God which will enlighten our minds, quicken our understandings, and bring all things to our remembrance.

If we were just animals, we should never have a feeling of that kind. That is evidence that man has a greater



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destiny than just a mere animal life. That is a touch of the spirit! Every man who has sensed that has a testimony himself and every woman also has a testimony herself, that man is a dual being. He has a body, just as all other animals have. But he has something that comes only from his Father in heaven, and he is entitled, is susceptible to whispings, susceptible to influences from his Divine Parent, through the Holy Ghost, the medium between us and God the Father and his Son Jesus Christ.

This has been in a remarkable manner, an outstanding spiritual conference. I should like to say a word about that; it came to me last evening: The highest acquisition of the soul we have experienced—the spiritual, the divine in man; the supreme crowning gift that makes him king of all created beings. Spirituality is the consciousness of victory over self, the consciousness of being above the passions, whether in anger or jealousy or envy, or hatred. To feel that you can be above those animal-like feelings, is to experience spirituality, and every man and woman whose heart burned when he or she heard the testimony of these brethren, experienced that spirituality.

It is the realization of communion with Deity. No higher attainment can be reached than that.

Remember what Paul said? "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

"For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would.

"Now the works of the flesh are manifest, which are these; Adultery (the Revised Version leaves that out, but it does not leave out fornication), fornication, uncleanness, lasciviousness.

"... hatred, variance, emulations, wrath, strife, . . . heresies (I am not reading it all),

"Envyings, . . . drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

"Meekness, temperance: against such there is no law.

"And they that are Christ's have crucified the flesh with the affections and lusts.

"If we live in the Spirit, let us also walk in the Spirit." (Gal. 5:1, 16, 17, 19-25.)

We have had testimonies during this conference, the testimony of the Spirit, that we are children of our Father. We have had testimony that God is a living Being. We have had testimony that Christ is at the head of his Church. Have you not felt that testimony? We have had testimony of the Spirit that

he has revealed in this dispensation the gospel of Jesus Christ to the Prophet Joseph Smith. Have you not felt that, too, this conference? We have never held a greater conference.

I bear you that testimony that I know whereof I speak; that we must live in the spirit and get power thereby to overcome the lusts of the flesh as enumerated here by a man who knew. And you know, and the happier you will be if you live above the flesh. Conquer the animal within you when you are tempted to scold or find fault with your wife or with your husband. Control your tempers if prompted to deal unjustly with a wayward child. Young men and young women, conquer your own desires and obey your parents. Do not think that they are old-fashioned. They are more experienced than you. Love them, be kind to them.

God bless those who have given the messages of this conference. They have risen to heights sublime.

May he bless us all that we may go home with a firmer resolve than we have ever had before to live the gospel of Jesus Christ; to be kind to our neighbors, honest in our dealings, so that men seeing our good works may be led to glorify our Father which is in heaven. I pray, in the name of Jesus Christ. Amen.

## BELIEVEST THOU THE PROPHETS?

by Hazel M. Thomson

To those who heard the prophets  
long ago

And found it easy to reject, en masse,  
When they were warned of great  
events we know

That since that time have surely  
come to pass;

We feel derision that they were so  
blind,

So occupied with pleasures of the  
day,

So deaf to truth they felt no need  
to find

The strength, the faith, to walk the  
better way.

And yet, to us with this same choice  
again,

So well aware of prophecies fulfilled,

His servants even yet may speak in  
vain,

As stubbornly we walk as we have  
willed.

Though prophecies have been or are  
to be,

Still we, like they, in darkness fail  
to see.



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weight you wish to lose.



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sired weight, continue  
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once each day—this will  
help you to maintain a good  
nutritional balance and also help  
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supply my body with the essential  
food elements, vitamins and min-  
erals that I needed for more pep.  
"I feel better with Sure Meal."

## The Language of the Book of Mormon

(Continued from page 389)

appeared, after his death, from 1836 to 1846. But until Max Muller in 1861 gave the first series of his *Lectures on the Science of Language* most of the work of the linguists was "difficult of access except to the specialist." The first edition of Whitney's *Language and the Study of Language* did not appear until 1867.

If the testimony of Joseph Smith and the witnesses concerning the origin of the Book of Mormon is true, the Lamanites (Indians) continued undoubtedly to inherit the language which had been "handed down and altered by us according to our manner of speech," and they still speak it in modern forms. By a comparison of Egyptian and Hebrew with the Indian languages should it be possible for linguists to determine that the Indian tongues are modern forms of Egyptian and Hebrew or of a mixture of Egyptian and Hebrew? And if such a relationship is not proved, is the lack of such proof damaging to the claim of the Book of Mormon to divine authenticity?

In answering these questions, let us consider whether the relationship could be determined under favorable circumstances and, then, let us inquire whether the circumstances are favorable.

Antoine Meillet, late professor at the College of France and one of the world's greatest linguists, says, concerning one difficulty in determining the relationship between two languages:

"Between two widely separated moments in the development of one and the same language, the linguistic type may change completely. . . . Language relationship, the expression of an historic fact, implies nothing in common, however slight, between the languages considered."<sup>5</sup>

Whenever two languages have developed so far apart as to have "nothing in common, however slight," only the knowledge of the unbroken history of both from a common ancestor or of one from the other can substantiate the fact of their relationship, unless monuments or documents are extant and known which preserve the stages of their divergent development from the moment of

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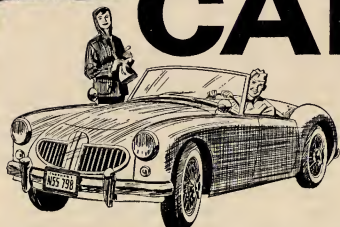
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their separation down to the time of the period of their comparison. This is the case for English and Russian. Meillet continues:

"In the present state of things, English and Russian are two languages of absolutely distinct types, and it is hardly possible to discover a few elements of similarity of vocabulary; this does not prevent them from being two Indo-European languages; the proof lies in the fact that Modern English continues Old English, and Modern Russian, Old Russian, and the comparison of Old English and Old Russian is directly demonstrable, and especially is it easy to prove that the Germanic group of which English forms a part and the Slav group of which Russian forms a part, are both forms taken by the common Indo-Germanic language. As long as two languages of the same family survive, they cannot cease to belong to the same family, no matter what changes they may undergo, even if the changes that take place do not permit a single trace of their common origin to survive."<sup>6</sup>

Meillet presents another example of the inability to establish by direct comparison the relationship between two languages. He says:

"If one were not in possession of the old Germanic dialects on the one hand and of Latin on the other, it would be impossible to demonstrate the relationship between French and English."<sup>7</sup>

These examples are so numerous that Meillet is led to state:

"In time, however, related languages end by becoming so different that it is impossible to recognize their community of origin. . . . The relationship of two languages then can be, and often is, something that cannot be demonstrated, even when it is real."<sup>8</sup>

In another work, Meillet presents such great differentiation:

"If one had—considering English of the present day and forgetting all its past—to demonstrate that English is an Indo-European tongue, one would not succeed."<sup>9</sup>

This difficulty would arise from the fact that one would not have under consideration the record of the linguistic changes as they developed, but only the end result of final differentiated forms. Cases of this kind lead Meillet to state:

"One is never justified in affirming  
(Continued on page 450)

## The Quality of Loyalty

Richard L. Evans



Before we conclude these comments on qualities of character, there are some that should not be overlooked, including the quality of loyalty. Loyalty is essential in every worthy relationship of life: in families; among friends; between teammates; between employer and employee; loyalty to those who work for us, and with us, and loyalty to those who provide employment. When we work for someone in honorable employment, we should give full service—for only by the success and solvency of constructive ventures can there be assurance of security. So long as we receive benefits from an honorable source, we should be loyal to it, and contribute to its success. Like other essential qualities of character, loyalty gives the assurance of what we can count on. It gives the assurance that friends will not faintheartedly fade from us at the first failure of fair weather. This does not mean that a person should protect another person in evil, or in violation of law, but should insist on fair presentation of facts. Significantly, a search would show that "loyalty" comes from the same word root as "law," and these words are associated in dictionary definition: "Faithful and true to the lawful government . . . true to any person or persons to whom one owes fidelity, as a wife to her husband, friend to friend; fidelity to a superior (and, we might add—to a subordinate) . . . to duty . . . to principle; . . . lawful and legitimate . . . allegiance." This calls up the question of what might be called "unlawful loyalty." Lawless men may be loyal so long as their mutual safety or survival depends upon it, but disloyal as soon as one, by sacrificing the other, can serve the cause of his own safety or survival. One cannot enter into an evil or unlawful act or association, or conspire to do anything dishonorable with anyone else, and be assured of the limits of loyalty. Evil and friendship, evil and honor, are not compatible. But the righteous love and loyalty of family, of friends; loyalty among people for high purpose, loyalty to high principle—such is the loyalty that persuades a person to stand steadfast as to an issue or an honorable obligation, even after it becomes inconvenient. Without the quality of loyalty there is little in life that can be counted on.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, March 20, 1960. Copyright 1960.

### STEMMOTHER OF SMALL DAUGHTERS

by Virginia Norris Rhoades

Into their loss she came, meeting their need  
With words of warmth and hands of love to feed  
The bread of hope; into silken halos she brushed their hair  
And fashioned dresses for them to wear.  
She's woven with her faith the lost pattern of their  
Believing, strong and secure—together grown  
In love, these not her flesh, not born her own.

strawberry  
shortcake  
adds appeal  
to any meal



When it comes to family-pleasing desserts, nothing quite compares to strawberry shortcake. Fluffy golden shortcake topped with whipped cream and juicy ruby-red strawberries adds appeal to any meal.

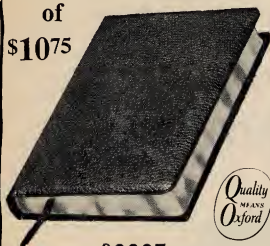
Strawberries also are delicious in fruit cups, fruit salads, gelatins, ice cream, cobblers, pies, or just with cream and sugar. Preserved or made into jam, you can enjoy them all year around as spreads, or as topping for pancakes, puddings and ice cream. Check up on your sugar supply now and make sure you have plenty of pure white U and I on hand.

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## Goodness and Greatness

Richard L. Evans



In the magnifying of so much that is mediocre, some words are often overworked—like *great* and *greatness*—for example—and associated synonyms. Yet the true quality of greatness is often found in unpublicized places, in simple, modest settings, in the heroic lives of humble men and women—the greatness of goodness and of sincere service. “Goodness is richer than greatness,” said Edwin Hubbell Chapin. “It lifts us nearer to God. . . . It is . . . manifested according to our abilities, within our sphere, . . . and every day I bless God that the great necessary work of the world is so faithfully carried on by humble men in narrow spaces and by faithful women in narrow circles, . . . performing works of simple goodness. . . .”<sup>1</sup> Everywhere sincere and unassuming people are performing sincere and essential service, day by day, year by year, doing their share, carrying their sorrows, caring for their own, helping others, doing much that is greatly good. “Not a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows”—said another source—“of these obscure heroes, . . . the greater part will never be known till that hour when many that were great shall be small and the small great.”<sup>2</sup> There is greatness in service where there is sickness, often under disheartening circumstances. There is greatness in enduring disappointments, greatness in meeting obligations; greatness in work earnestly and honestly done. There is greatness in teaching, greatness in trying, greatness in trusting, greatness in patient waiting. There is greatness in understanding, greatness in forgiving, greatness in repenting. There is greatness—a very great kind of greatness—in self-control, in tempering appetite, in tempering temper. There is greatness in cleanliness of life, in keeping faith, in keeping the commandments. “Greatness . . . [is] not so much a certain size as a certain quality in human lives. . . .”<sup>3</sup> And what is not good, is not great, no matter how glamorous or desirable it sometimes seems. As Samuel Johnson said it: “Nothing can be truly great which is not right.”<sup>4</sup> Thank God for heroic greatness in humble lives, in humble hearts and homes, greatness in devotion, in faithfulness, in being true to trust, in the simple doing of duty—a kind of greatness which the Lord God will not forget.

“The Spoken Word,” from Temple Square presented over KSL and the Columbia Broadcasting System, April 3, 1960. Copyright 1960.

<sup>1</sup>Edwin Hubbell Chapin, *Eulogy of Horace Greeley*.

<sup>2</sup>Charles Reade.

<sup>3</sup>Phillips Brooks, *Sermons: Purpose and Use of Comfort*.

<sup>4</sup>Samuel Johnson.

### INITIATION

by Lula Walker

Cold fear clutched my pounding heart  
On that first day I watched him start  
On his two-wheeler down the street.  
Suppose, I thought, if he should meet  
A speeding car. I shook with dread,  
But he went peddling straight ahead,  
Then back, his face alight with joy.  
I'd lost a baby—gained a boy.



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## The Language of the Book of Mormon

(Continued from page 446)

that two languages are not related, at least distantly: a relationship would be discovered perhaps, if one had older forms of these same languages."<sup>10</sup>

In the case of the Indian languages, these older forms which might permit of the tracing of the relationship are either wholly lacking or, as yet, undiscovered and undeciphered. Without knowing the past history of the Indian dialects, it is at present impossible to determine whether they continue Hebrew or Egyptian or a mixture of both: if resemblances were to be discovered, they might not be related; and if none were discovered or discoverable, they might be related.

"Relationship implies no present resemblance between the languages considered, nor especially of the general system of the languages considered; and, inversely, there are many resemblances, both of structure and vocabulary, that imply no relationship."<sup>11</sup>

It is thus seen that, even in case of the development of the Indian dialects away from an earlier form or forms has not been particularly more rapid or greater than that of most languages over a like period of time—in the absence of numerous linguistic monuments—it is impossible to trace their relationship either with Egyptian or Hebrew or with any other Old World language.

However, from what the Book of Mormon says about the language of the Nephites and Lamanites (Indians) and from what is known about the Indians since the discovery of America, the discovery of the relationship of these languages to other languages would be much more difficult than in the case of Russian or French, because one must expect (without knowing) the Indian languages to have undergone greater and more radical changes.

Why must one expect the Indian languages to have undergone very great changes? Because the factors known to make for rapid radical changes in language have been operative in the history of the Indian languages! They may be enumerated thus: the Nephites, as

already seen, changed their language, Hebrew, for a mixture of Egyptian and Hebrew which may have been largely Egyptian or which may have been one in grammar and the other in vocabulary: throughout the history of the Nephites and Lamanites (Indians), there have been violent social changes; for centuries the tribes lived in isolation; the language was transmitted orally without the conservative influence of commonly used written forms.

It is not the writer's intention to speak here in detail of the influences making for great linguistic change. To do so would have no point since all linguists are agreed concerning them; let it suffice to quote again from Meillet:

"A population which learns a new language frequently tends to introduce graver changes into this language than a population which continues its former language."<sup>12</sup>

"Populations which live in isolation, divided into little groups having little contact between them, can come to possess dialects [*parlers*] which are not understood except by a very small number of tribes. Thus the native American tribes

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present an infinite variety of languages of which many have some common traits, but which differ enough in detail, not only that they are unable to understand one another from tribe to tribe, but even, at least on first examination, so that linguists are not in a position to establish a classification. There are in America hundreds of languages, which form a large number of groups that have not yet been compared with each other, simply because the indigenous population seems always to have been of slight density in the greater part of the American continent, and because the tribes who speak these languages have remained isolated from one another and because all the forces of differentiation have acted without meeting any efficacious resistance."<sup>13</sup>

Thus it is seen from its very nature as a mixed language and from the character of the native population of America living in isolated communities, the native dialects would tend to greater and greater differentiation; and, that this had been the case, is seen from the fact that linguists have not yet succeeded in classifying them in their present day forms, much less in demonstrating their relationship to Hebrew, Egyptian, or any other Old World language.

In the absence of texts offering examples of progressive change, even had the difficulty not been so great, none other than conjectured, but unproved, solutions could be found. This is true because, with present resources, the philology of the Indian tongues themselves—necessary for any sure work of comparison—cannot be worked out.

"It has been easy to establish the relationship of languages of which one had good grammars and whose philology had been worked out; we are not confronted with languages whose grammar it is necessary to make and the most of which, because of the lack of ancient texts, are *not susceptible of any philology*."<sup>14</sup>

Must one not conclude then that from the languages of the American Indians no "damaging evidence" against the Book of Mormon may be expected? Though furnishing no "evidence," the known linguistic facts are not inconsistent with the data and claims of the book.

Is the English of the translation inconsistent with the claims of the

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book? It is not. Critics of the Book of Mormon who have assumed the contrary have overlooked the facts: The purported manner in which the Nephite records were abridged would not make for a finished style; a prophet never loses his characteristic individuality and never becomes a mere mechanical instrument in the work of the Lord; the criticism they offer of the Book of Mormon was leveled against the New Testament writers; the Lord has employed one means only to establish his work—testimony.

A finished style is rarely an improvisation. Authors known as stylists have written, corrected, and rewritten their work, sometimes many times. This they could do in most cases because of the ease with which a new copy could be made. The abridgement of the Nephite record was made on metal plates. If a word, the form of a sentence, or anything else were not quite satisfactory, once engraved on the plate it could be changed only with considerable expense of time and labor. Under these conditions it is likely that only for the gravest of reasons would the text be revised and quite naturally the style would not be polished.

A prophet never loses his characteristic individuality and never becomes a mere mechanical instrument in the hands of the Lord. The English of the Book of Mormon is not claimed to be divinely revealed. Translators of a text they fully understand do not reproduce the thought and feeling of the text in the same words; the language of each will depend on previous training, ability as a writer, etc. Why should one expect any different result in the case of Joseph Smith's translation of the Book of Mormon?

"It should not be supposed, however, that this translation though accomplished by means of the interpreters and Seer Stone . . . was merely a mechanical procedure; that no faith, or mental or spiritual effort was required on the Prophet's part; that the instruments did all, while he who used them did nothing but look and repeat mechanically what he saw there reflected."<sup>15</sup>

The Lord's description of translation is contained in the following to Oliver Cowdrey:

"Yea, behold, I will tell you in your mind and in your heart, by the

Holy Ghost, which shall come upon you and which shall dwell in your heart.

"Now, behold, this is the spirit of revelation; behold this is the spirit by which Moses brought the chil-

dren of Israel through the Red Sea on dry ground. . . .

"Ask that you may know the mysteries of God, and that you may translate and receive knowledge from all those ancient records which

## A summation: Qualities of Character

Richard L. Evans



In past comments on qualities of character, we have talked of faith; of courage and kindness; of integrity, sincerity, and loyalty, which seem in a sense to add up to a simple word—a word which doesn't include them all, but without which all else would be of little use—and what they add up to is a kind of guilelessness, which in a sense is simply simple honesty. The Psalmist said it in this sentence: "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."<sup>1</sup> Now as to summation of these qualities, we turn to some sentences from three sources, the first consisting of some wise and ancient words from Marcus Antoninus, from back some eighteen centuries: "Do not consider anything for your interest which makes you break your word, quit your modesty, or inclines you to any practice which will not bear the light, or look the world in the face."<sup>2</sup> Two others are cited from the eighteenth and nineteenth centuries: "In all things preserve integrity; and the consciousness of thine own uprightness will alleviate the toil of business, soften the hardness of ill-success and disappointments, and give thee an humble confidence before God, when the ingratitude of man, or the iniquity of the times may rob thee of other reward."<sup>3</sup> Now from the third source: "Give us a character on which we can thoroughly depend, which we know to be based on principle and on the fear of God, and it is wonderful how many [other] brilliant and popular and splendid qualities we can safely and gladly dispense with."<sup>4</sup> Simply, this all adds up to being honest with ourselves, to being honest with others, to being honest with the Lord God, and to being honest in an endeavor to keep his commandments. Peace and confidence and love and loyalty lie in this direction; unhappiness and sorrow in any other. Despite all sophistries, and cynicism, this is simply so. No person has the right to harm another, (or himself, for that matter), or to take unjustly from another, to take the virtue of another, to impair the faith of another. And anyone who isn't honest is simply punishing himself—for there isn't any way to peace, or to happiness, or any real progress, or any lasting and satisfactory relationship in life without an absolute honesty—an honesty that is akin to a kind of guilelessness that knows no duplicity or deception, that knows no crafty cunning. This in summary from a significant source: "The foundation of leadership is personal character. . . . Personal character . . . is in fact the prime determinant in . . . success or failure. . . ."<sup>5</sup>

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, March 27, 1960. Copyright 1960.

<sup>1</sup>Psalm 32:2.

<sup>2</sup>Marcus Aurelius Antoninus, 121-180 A.D.

<sup>3</sup>William Paley, 1743-1803.

<sup>4</sup>Arthur P. Stanley, 1815-1881.

<sup>5</sup>Air Commodore W. C. Cooper, *Character and Its Place in Industry*, Rotary, R.I.B.I. Vol. 2, No. 24.

have been hid up, that are sacred; and according to your faith shall it be done unto you."<sup>16</sup>

"In attempting to exercise this gift of translation, however, Oliver Cowdrey failed; and in a revelation on the subject the Lord explained the cause of his failure to translate:

"Behold, you have not understood; you have supposed that I would give it [i.e. the gift of translation] unto you, when you took no thought save it was to ask me.

"But, behold, I say unto you, that you must study it out in your mind, then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you, therefore you shall feel that it is right.

"But if it is not right, you shall have no such feelings, but you shall have a stupor of thought; that shall cause you to forget the thing which is wrong; therefore you cannot write that which is sacred save it be given you from me." (*Ibid.*, 9:7-9.)

"While this is not a description of the manner in which Joseph Smith translated the Book of Mormon, it is, nevertheless, the Lord's description of how another man could exercise the gift of translation; and doubtless it is substantially the manner in which Joseph Smith *did* exercise it, and the manner in which he translated the Book of Mormon. . . ."

The translation "thus obtained was expressed in such language as the Prophet could command, in such phraseology as he was master of and common to the time and the locality where he lived. . . ."<sup>17</sup>

Had the language of the Book of Mormon not been Joseph Smith's, Joseph Smith would have been unlike the prophets of the Old and New Testaments. Eusebius, quoting an earlier Christian writer says:

"The false prophet speaks in ecstasy. . . . But they cannot stop that any prophet, either, of those in the Old Testament or of those in the New, was inspired in this way. . . ."<sup>18</sup>

In consequence each of the New Testament writers is characterized by his own peculiar style. The style of Paul is one and the style of Peter is different. Both were prophets.

As critics object to the language of the Book of Mormon, just so pagan writers criticized the New Testament authors:

"The culture of the Greek language and the old authors of Hellas could not but render despicable the language of a few obscure and illiterate Jews."<sup>19</sup>

Linguistic science has discovered nothing to cast doubt on the truth of the Book of Mormon statement that "the record was written in a language which consists of the learning of the Jews and the language of the Egyptians." If linguists fail to determine that the Indian tongues are modern forms of one or both of

these languages, it is because the difficulties are too great and the texts available are insufficient in any case to permit of such determination.

The English of the translation is consistent with the claims of the book itself. Critics of the Book of Mormon have overlooked the fact that the language of a true prophet is not the Lord's, but the prophet's own and they overlooked the fact that the Greeks and Romans made the same uncomprehending criti-

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cism of early Christian writers which they now make of the Book of Mormon.

In no case is any linguistic discovery or any principle of the science of language "damaging" to the Book of Mormon. The idea of linguistic change expressed in the Book of Mormon was held by a few, a very few scholars in Europe at the time the Book of Mormon was being written. This view is consistent with the truth. The very fact that everything in the book is consistent

with known facts is evidence of its divinity. It is not "proof." Indeed we should not expect such "proof." The means employed in establishing the divinity of the Book of Mormon is consistent with the practice of the Lord in all ages. The Lord has always established his gospel by the testimony of men, of those living by their spoken words and those dead by their written testimony, followed by the testimony of the Holy Ghost. In harmony with this, the divinity of the Book of Mormon is likewise

supported by the testimony of men, both living and dead, and confirmed by the testimony of the Holy Ghost: "... if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost."<sup>20</sup>

#### FOOTNOTES

- <sup>21</sup> No. 12.
- <sup>22</sup> Mormon 9:32-33.
- <sup>23</sup> *Ibid.*, 9:33.
- <sup>24</sup> Jespersen, *Language*, p. 32.
- <sup>25</sup> Meillet, *Linguistique Historique et Linguistique Generale*, p. 106.
- <sup>26</sup> *Ibid.*, p. 101.
- <sup>27</sup> *Ibid.*, 90.
- <sup>28</sup> *Ibid.*, 94.
- <sup>29</sup> Meillet, *Caracteres generaux des langues Germaniques*, p. 17.
- <sup>30</sup> Meillet, *Linguistique Historique et Linguistique Generale*, p. 94.
- <sup>31</sup> *Ibid.*, p. 92.
- <sup>32</sup> *Ibid.*, 107.
- <sup>33</sup> *Ibid.*, 116.
- <sup>34</sup> *Ibid.*, 98.
- <sup>35</sup> B. H. Roberts, *A Comprehensive History of the Church*, Vol. 1, p. 130.
- <sup>36</sup> D & C 8:2, 3, 11.
- <sup>37</sup> Roberts, *op. cit.*, Vol. 1, pp. 132, 133.
- <sup>38</sup> Eusebius, *Ecclesiastical History*, V, 17, 1-5.
- <sup>39</sup> Mourret, *Les Origines Chretiennes*, p. 167.
- <sup>40</sup> Moroni 10:4.

#### ANSWER

by Leah Sherman

What measure of my love belongs to you?  
If there were scales with balance that would hold  
The sea, the earth and sky, the northern cold:  
The warmth of southern sun, the gentian's blue.  
My love would more than balance all you name  
As life itself outdistances all time.  
The wind in fury, in its upward climb  
Leaves no intense awareness, since you came.  
There is no measure that will hold the vastness  
Of the surging sea: the air one breathes  
And so an answered moment only leaves  
A sureness of all future merged in past.  
Our traveled road has left no space for doubt;  
Love became life: all else was crowded out.

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## The Church Moves On

(Continued from page 378)

**27** The stakes of Zion literally spread around the world as the Sydney (Australia) and the Manchester (England) stakes were organized. Sydney Stake, organized by Elders Delbert L. Stapley and Marion G. Romney of the Council of the Twelve has five wards and three branches. Elder Dell C. Hunt was sustained as stake president with Elders Walter J. Bailey, Jr., and Clayton W. Lank as his counselors. Missionary work in Australia was attempted as early as 1840, when William Barrett, a young convert to the restored gospel in England, being about to make a voyage to Australia, was ordained an elder and appointed as a missionary. He delivered the gospel message in Australia but is not known to have made converts. Elder Harold B. Lee of the Council of the Twelve and Elder Alvin R. Dyer, Assistant to the Council of the Twelve, organized Manchester Stake, with Elder Robert G. Larsen sustained as president and Elders Dennis Livesey and William Bates as counselors. The stake contains nine wards and three branches, all situated in the area known as the "cradle of Mormonism" in Great Britain. The first branch of the Church in England was organized at Preston, April 6, 1837.

### April 1960

The 130th annual general conference of the Church convened in Salt Lake City April 3, 4, and 6. All of the General Authorities except Elder Alvin R. Dyer, currently serving as president of the European Missions, were present. It was announced that (as of December 31, 1959) the Church membership totaled 1,616,088. . . . During "conference time" theaters in Salt Lake City were playing the "Bible type" movies: *Ben Hur*, *Solomon and Sheba*, and *The Big Fisherman*.

**9** The First Presidency announced the appointment of Elder J. Robert Price as president of the Arizona Temple, succeeding President Arwell L. Pierce. President Price is a former stake and mission president. The temple, at Mesa, was dedicated October 23, 1927 by President Heber J. Grant.

**17** Easter Sunday and a memorable one for the Salt Lake Tabernacle Choir. In the morning they presented their 1600th program in their radio series (they have appeared on numerous nationally-presented radio programs). In the evening they were part of a special Easter-evening nationwide telecast.

The twenty-six ward Brigham Young University Stake, was divided into three parts, with President Antone K. Romney being succeeded by

Elder Wayne B. Hales. President Hales' counselors in BYU Stake are Elders Lee B. Valentine and Daniel H. Ludlow. Elder B. West Belnap sustained as president of BYU Second Stake, with Elders Clyde D. Sandgren and Phileon B. Robinson, Jr., as counselors. Elder William Noble Waite sustained as president of BYU Third Stake, with Elders Dean A. Peterson and Fred A. Schwendiman as counselors. President Henry D. Moyle of the First Presidency and Elders Mark E.

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Make of Car \_\_\_\_\_ Year \_\_\_\_\_ No Cylinders \_\_\_\_\_  
Body type & Model (Series) \_\_\_\_\_

My auto insurance expires:  
Month \_\_\_\_\_  
Day \_\_\_\_\_  
Year \_\_\_\_\_

Use of Car: ☐ Pleasure ☐ Business ☐ To and from work \_\_\_\_\_ miles one way.  
Marital Status of Principal Driver: ☐ Married with \_\_\_\_\_ children  
☐ Single, living at home ☐ Single  
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William Plymat, President

Petersen and Richard L. Evans of the Council of the Twelve made these changes. Incidentally, giving a numbered designation to a stake is an innovation in the Church. . . Elders Spencer W. Kimball and George Q. Morris of the Council of the Twelve divided the Santa Rosa Stake in California to form the Napa Stake, with Elder Harry S. Cragun sustained as president and Elders Bryant S. Knowlton and Philip S. Ferrin as counselors. Elder Weston Lawrence Roe sustained as president of Santa Rosa Stake, succeeding President John L. Murdock. President Roe's counselors are Elders Carl Steed Coombs and Sidney B. Henderson. Stakes in the Church now total 297. . . Elder Wendell J. Ashton sustained as president of East Mill Creek (Salt Lake City) Stake, succeeding President O. Layton Allredge. President Ashton's counselors are Elders Orin R. Woodbury and Louis N. Bagley.

**18** A truck carrying a heavy caterpillar tractor rammed into Salt Lake City's famed Eagle Gate. Later in the morning the "gate" was dismantled and stored for safekeeping. For several months plans have been made to rebuild the gate, after widening State Street at that point. The huge hand-carved, wooden eagle (which for many years has been copper-coated), first assumed its perch in 1859, at the entrance of Brigham Young's property. The gate was rebuilt to allow the passage of streetcars in the 1890's. As someone expressed it the day of the accident in April 1960, "The cat got the bird."

### INTEGRITY

by Richard B. Swenson

If in competition  
I would be—with anyone,  
Let it be with myself.

Let all my ambition  
Point to work well done;  
Pettiness I'd put on the shelf.

Help me to strive,  
Oh, Lord, I pray,  
Myself to improve  
Each passing day.



## FATHERS

By June Holbrook

We call him Father, the children who run to greet him at day's end, the small ones who wait for punishment, secure in the knowledge that it is for their own good. He told them so, the boy who shows the first fish he catches to his dad and plays especially good ball because his dad is watching, the girl who shows her first formal to his admiring eyes.

Father is special above all others because he loves us. He is our special protector and supplies all our needs. After him we model our life, for he is honorable enough to be called Father.

We call him Father of a ward. We call him bishop, and the name is as familiar on our lips as that of any friend. We know he has many things to worry about. The welfare of all of us as a group, the organizational problems of a ward, a church to build, in addition to his own job and his own family's welfare.

And yet he has found room in his heart to love us all as his children. We go to him with our troubles, with the little things that make us happy. We go to him, for we believe he loves us. What more can we ask of any father?

We call him Father of a nation, that man who guides our nation's needs. The man we chose to deal with other peoples for us, the man who speaks for millions of people, and guides their thoughts—and yet to him, each one of us is still important. He still would wish to know: Do we have enough to eat? Do we have enough money and time to do fun things? Are we happy?

And we tell him because we sincerely believe that he is there to guide us as a nation and protect us as individuals. And although we don't talk to him often, he is still the father of great multitudes and we admire and love him.

We call him Father in heaven for that is the name we have learned to know him by. We believe he is as truly our father as our fathers on earth. He gave us life and free

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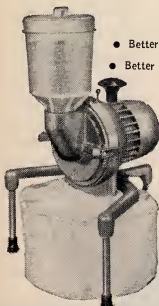


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agency so that we could grow. And although he governs worlds without end, we pray to him individually, knowing that he will hear us and answer our prayers.

Must not he be as happy as our fathers on earth when we, his chil-

dren, are happy and doing fine things? He tells us he is, and we love him for his individual care and guidance, for his master plan that gives us a chance to be. We are proud to give him a name full of honor and love—Father.

## Truth, half-truth . . . and subtle suggestion . . .

Richard L. Evans



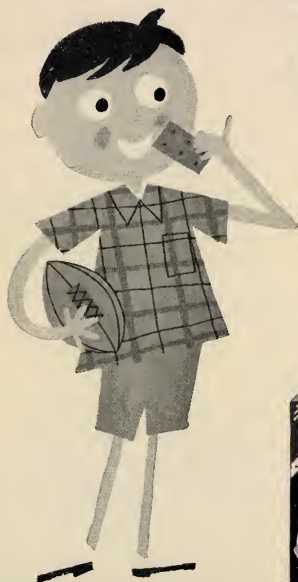
Last week we talked of greatness and goodness, and of words that are often overworked in magnifying the mediocre. And not only are words often overworked to exaggerate and overemphasize, but often also to deceive by half-truth and by subtle suggestion. A half-truth can in fact obscure the whole truth. A half-truth can effectively suggest a falsehood. The persistent repeating of half-truths, can, for example, make things that are unwholesome and injurious seem to be desirable, or harmless, by sophistry and suggestion. "If any man seeks for greatness," said Horace Mann, "let him forget greatness and ask for truth, and he will find both."<sup>1</sup> It isn't glitter or glamor or surface considerations that make for greatness—or for truth. It isn't necessarily what is popular, or what is fashionable, or what is generally being done. Such things are often merely a surface to cover a shallow or a shoddy substance. Deliberately words are often made to create an image merely for an effect, merely for a front. Sometimes words are used deliberately to create misunderstanding—words deliberately contrived to distort and deceive, and to create a false sense of security. There are some phrases from the Psalms suggestive of this subject; "The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords."<sup>2</sup> And as it is with words, as it is with ideas, so it must be with products or practices which are urged upon people: They must be honest products or practices, honest in purpose; beneficial in effect. They must be what they are said to be; they must do what they are said to do. Guarantees and agreements must be words of truth and of actual intent. They must meet the final test of fact as to whether or not what they said to be is or isn't so. Beyond words, beyond half-truths, beyond cleverness and concealment and subtle suggestion, we need always the final test of fact as to what is intended, as to what is done, as to what is said, as to what is suggested, as to what is solid and honest; as to what actually is or isn't so. Half-truth or subtle suggestion is never a safe substitute for the whole truth, for the honest, open-faced facts.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, April 10, 1960. Copyright 1960.

<sup>1</sup>Horace Mann.  
<sup>2</sup>Psalms 55:21.



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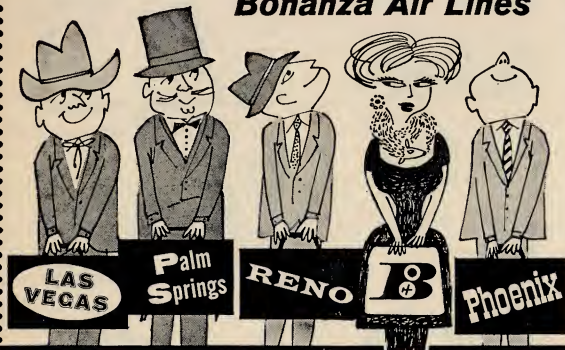
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## Letters and Reports

(Continued from page 376)

St. Peter, Minnesota

Dear Sirs:

I am a non-member of your Church so I waited for the Elders to call on me so they could fill out the card correctly. (Subscription card requesting Ward and Stake or Branch and Mission.)

I wouldn't want to be without the Improvement Era. When calling on me the Elders left a copy now and then and that is how I became interested in the magazine.

God bless all the Latter-day Saints for their wonderful work.

Sincerely,

Mrs. Roy Warning

Ft. Wayne, Ind.

Dear Editors:

I want to tell you first of all how much I enjoy the Era magazine. Never in my life had I read any magazine from cover to cover, that is until my first issue of the Era came last April. I read each issue completely and enjoy each and every word. I get a little behind each time there is a conference issue, but catch up again on the next issue or two.

I want to thank you again for such a wonderful magazine. I only wish every home in the world had a subscription to it.

Sincerely,

Sister Lela M. Sibert

Calgary, Alta., Canada

Dear Friends:

The Improvement Era is one of the very few magazines we subscribe to as I'm a postman and have an allergy to magazines and magazine salesmen; but the message from the President each month alone is worth the price of the yearly subscription; the rest is clear bonus. In a world like today where everyone seems to be trying to get something for nothing I think a subscription to the Era would do nicely—after the president's message is read all the rest is free. Where else can you find a bargain like that?

Sincerely yours,

B. J. Rasmussen

Barduposs, Norway

Dear Sirs:

My name is Johnny C. Olsen. I am sending you a few words to tell you how I appreciate the Era. Right now doing my military service in the Norwegian Air Force, I have a wonderful opportunity of explaining the gospel to the boys. Our base is way up north in Norway, and the scenery is just fantastic. But I am the only Latter-day Saint on the base, and it is relatively seldom I get the opportunity of meeting with the Saints in a neighboring city. So it means very much to me to have the wonderful experiences I get



when I read the words of the General Authorities of the Church in The Improvement Era.

Norway is a wonderful country, and the Norwegian Mission is having great progress under the dynamic leadership of Mission President Ray Engebretsen. Best wishes for your continuous work with The Improvement Era.

Yours truly,  
Johnny Christian Olsen

APO New York

Dear Editors:

The "new" Improvement Era has meant so much to me while serving with the U.S. Army in Germany. It has been an inspirational guide in building my own testimony and in spreading the gospel. Having a copy nearby has kept me from spending time with less worthwhile activities.

I note that the opportunity has not been made available to all LDS men over here. Out of ten fellows here, there is only one subscription! If parents and friends knew the value of the Era, I'm sure they would make certain each serviceman obtained a subscription.

Sincerely,  
Pfc. Jay R. Weight

FPO, San Francisco,  
California

Dear Editors,

You might say Brother Richard L. Evans was the unseen missionary who walked with me into being an LDS member.

One summer while visiting friends in Kearney, Nebraska, I stopped at a bookstore, found his book, *And The Spoken Word*; liked it so much; bought it; and read and re-read it several times. Several years afterward, Elder Morris and Elder Griffiths (now of Provo, Utah) baptized me.

Thank you, Brother Evans.

Sincerely,  
/s/ Muriel Bruner

## What Is an Ideal Family?

(Continued from page 393)

services such as dental care, eye examinations, vaccinations, and "shots."

By way of contrast, we should mention that in some homes physical necessities are overemphasized so that parents keep themselves and the children in a state of threatened bankruptcy because they are trying to provide too many things. The world's most prosperous nation has recently learned a bitter lesson—namely, that luxury spoils children, cultivates criminal tendencies, and breeds heartbreaks for parents. The

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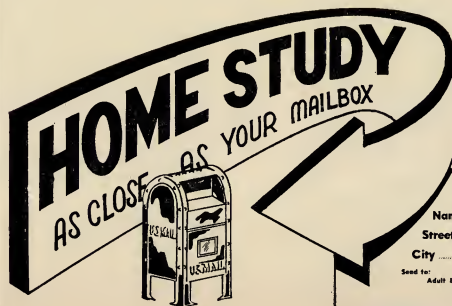


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better plan is to keep life simple; avoid overindulgence whether it is malted milks, chocolate bars, motor boats, sports cars, or mansions. As the psychologists point out, children should grow up "wanting things"—not essentials, of course, but other things. When a person wants something for a long period of time it becomes precious to him—something to work for. It winds up a boy's mainspring of action and teaches him to appreciate what he does get.

On the other hand, if his appetites have been satiated and his tastes dulled by lavish indulgence, he usually grows up to be a soft, spoiled, uninspired adult. Studies show that rural life, where children get stars in their eyes just from looking at mail-order catalogs, tends to produce more leaders in business, industry, and government than urban life where children often get things almost as soon as they think about them. America is becoming a

## "This same Jesus . . ."

Richard L. Evans



old story again. We are come once more, thank God! to its most charming chapter. The violets and the . . . flowers are as its inscriptions or vignettes. It always makes a pleasant impression on us, when we open again at these pages of the book of life.<sup>7a</sup> Opening again at the pages of the book of life is, this day, a theme of exceeding significance, since some nineteen centuries ago Jesus the Christ walked among men, and proclaimed the eternal precepts of life everlasting. His coming was foretold by prophets whose words are witnessed in the written record. His ministry, his message, his miracles, were witnessed by a multitude of men—as also was the reality of his resurrection, as he appeared to his apostles and to many others also, "being seen of them forty days, and speaking of the things pertaining to the kingdom of God: . . . And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." His divinity, the literal reality of his resurrection, and his coming again on earth is the very foundation of Christian faith, and the assurance unto all men of everlasting life. And this day we would witness of the certainty of such assurance—the assurance that personality is perpetuated, and truth and intelligence, and that, for all of us, everlasting life with our loved ones is the very essence and intent of heaven and the hereafter—the prime motive of our Father's plan and purpose. "The holy spirit of the Spring is working silently."<sup>1</sup> "We open again at these pages of the book of life."<sup>2</sup> "Once more the Heavenly Power makes all things new, . . ."<sup>3</sup>

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, April 17, 1960. Copyright 1960.

<sup>1</sup>George MacDonald, *Songs of Spring Days*.

<sup>2</sup>Tennyson, *Early Spring*.

<sup>3</sup>Goethe.

<sup>4</sup>Acts 1:3, 9-11.

"citized" civilization. To produce leaders and happy human beings, parents should tighten up on their children to keep their appetites well whetted for "wanting things."

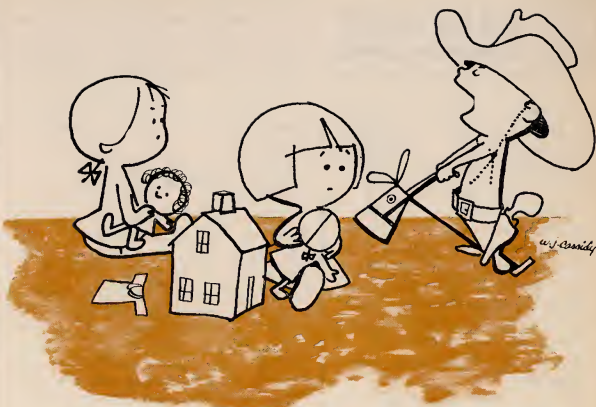
### "Home, Sweet Home"

The fourth role of the family is providing a home. This means a great deal more than providing an apartment or a house. It means providing a place where there is a chance for happiness and growth by every member of the family. It is a "place to go" because one is loved and wanted. It is a place where there is not only security but also pleasant associations and exciting things to do. This means that somebody is "home" most of the time. At least one of the parents should be there. Brothers and sisters add to the excitement. It is a place where pals are welcome.

It takes a lot of living in a house to make it a home. Every nook and corner should reflect the personalities of those who live there. A picture drawn in school by a member of the family is far more significant as a temporary fixture on the living room wall than an expensive print of some classic. Baseball bats, fishing rods, tennis rackets, and riding boots are more important to growing boys and girls than fancy vases, delicate tapestries, and mahogany furniture. When a boy occupies a room, he is delighted to be told he can fix it up to suit himself. When he is through, it won't look like an ad in a homemaker's magazine, but it will certainly be the boy's pride and joy.

Of course, some parts of the house have to appeal to the parents, too, a place where visitors can be invited without breaking their necks on skates, scooters, or toy trains. In the old days, the sanctum sanctorum was the parlor. Children entered it at the risk of getting their britches tanned. Today the parlor, now called the living room, is family headquarters for TV, hi-fi, teen "gab-fests," and is otherwise the focal center of traffic congestion for the entire family. Parents therefore may have to set up adult headquarters somewhere else. Parents, like children, need a little privacy once in a while.

Sometimes parents get discouraged because the home they are able to afford isn't as fancy as they would like. It should be recalled that some



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of the best remembered "home, sweet homes" of famous men have been shacks by modern standards. A home is not underprivileged so long as the attitudes of those within it are right. When necessary, satisfactory homes have been setup in log cabins, tents, or even covered wagons. It is not "the place" which makes a home, but the attitude of the people who inhabit it.

### Home—the Child's First School

The fifth role of the family is to provide education for those within its circle. A child will do far better in school if he gains the zeal for learning in his own home. This is unlikely unless the parents have a thirst for knowledge. If parents talk about mathematics, science, music, art, history, current events, political problems, sports, and business, then the children are likely to catch the spark and absorb a tremendous amount of basic knowledge on these same subjects. A child also does much better in school if he has acquired good social attitudes from his parents. A child is fortunate who comes to school with a deep-rooted sense of appreciation for honesty, fair play, sobriety, morality, and thrift.

A few years ago there were those who discouraged parents from helping children with homework. This proved to be a mistake. One of the richest associations parents can have with their children is refreshing their minds on some of the rusty rules of English and mathematics or the high lights of geography and history. Of course, no parent should actually do a youngster's homework, especially if it is "to help him get good grades." Likely as not, he would flunk! Helping with homework is of the greatest value when it provides both parents and child with the satisfaction of "learning together."

### The Home as the Child's First Church

The sixth role of the family is providing spirituality. This is explaining to him his own significance and his relationship with his Creator and the universe. It is designed to give him a sense of responsibility in terms of permanent and unchanging values. It helps him learn that he has duties as well as rights and his acts are significant not only in this present life, but for his future life

as well. These are concepts which will be further emphasized at church or Sunday School, but most churches have access to a child less than an hour a week, which falls far short of the time required to give a child a good religious education. So the parents must somehow make up the difference. In fact, it may add to their own religious education, just learning enough to teach their children. It also helps if parents take their children to church instead of send them. A youngster who is sent to church gets the idea that religion is "just for children."

Parents should never forget the instruction of the Lord:

"Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; . . ." (D&C 68:31.)

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents. . . ."

" . . . they shall also teach their children to pray and to walk uprightly before the Lord." (*Ibid.*, 25,28.)

### The Family as a Laboratory of Learning

It is interesting that the expert management of a family is efficient in a different sort of way than the operation of an office or a business. The purpose of a business is to get certain things accomplished. The purpose of a family is to provide each member of the family with the maximum opportunity for self realization. Things are therefore not as important as people. An efficiency expert from a factory might watch a family and rate it "total confusion," whereas a sociologist would see below the surface and say, "There is some confusion all right, but it is organized confusion." Wholesome family life leaves a margin for free-will expression around the border of all of the necessary tasks of daily living. A boy of eight will not wash dishes like an adult. Parents are lucky if he is willing to go through several years of "just plugging." To

force him to wash exactly like a grownup would be extremely disastrous. The same is true in cutting lawns, washing cars, or any other work in which a boy is asked to help. Perfection takes time. Learning takes time. Meanwhile a certain amount of imperfection must be tolerated or there will be no learning. A mother who constantly picks up after her children will never motivate them to pick up after themselves. A mother who "can't stand" to let the children do things because "they are so sloppy about it" is depriving them of a chance to learn how *not* to be sloppy. It takes patience—sometimes cast-iron patience—to make a "laboratory of learning."

This also means that the pace in a home is not top factory speed. If it were, the whole family would get ulcers. Mothers know that the kids come home from school and Dad comes home from work to get a little pleasant relaxation. She therefore usually gets her rest in the afternoon before they return so she can go into high gear and get dinner ready while the rest of the family members are recharging their respective batteries. Perhaps after dinner, they can step up their pace as they get to studying, doing the dishes, or attending to other household chores.

### To Be Born of Goodly Parents

So we conclude by saying, it is a great heritage to come from goodly parents. It is one of life's choicest blessings to be raised by a man and woman who truly tried to be a good king and a good queen, who presided over their tiny empire with diligence and humble anxiety, who did unto their children as they would like to have been done by.

And what parents of a successful family can help exclaiming, "Oh, the joy and blessing of obedient and loving children!" No matter how famous or rich a man and woman might become, it is tarnished fool's gold compared to the treasures of happiness which lavish their hearts and minds when they see the obedience, love, and success of their own well-raised children. In fact, it is in this kind of family circle that the total, cosmic fruition of all mortal existence finds its ultimate zenith of happiness and contentment. It is the nearest thing to paradise that human beings may enjoy on earth.



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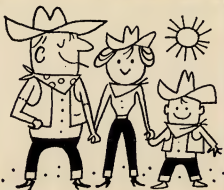
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## Lest We Forget

What of the servicemen's program?

Are we, as brethren of the priesthood, following the program of the Church where our brethren in the armed services are concerned?

Or are our servicemen forgotten men?

Under the direction of the First Presidency, instructions were given at the April, 1960, general conference to encourage the brethren of the priesthood anew to care for the spiritual well-being of their brethren in the armed services.

While scores of thousands gave attentive heed, the voices of Elder Harold B. Lee, chairman of the Church servicemen's committee, and others, summarized many of the provisions of the program for servicemen.

Lest we forget, the following excerpts from that dramatic presentation are here recorded for the guidance and help of all concerned. Some of the excerpts are instructions to young Jerry Goodfellow, a recently returned missionary who is going into the service. That which follows is quoted from the conference presentation:

The servicemen's program of the Church provides a method for keeping in contact with members in the armed forces throughout the world so that these brethren and sisters may receive the spiritual guidance and direction they so much need. . . .

*Look Magazine* in the issue of March 1, 1960, described the conditions that face some servicemen. It described life in a city of sin and sorrow, and says that the best place a soldier in Korea can find to spend his time on a pass is in the refugee-packed capital



of Seoul. Here, the magazine says, he is besieged by advances of every kind of sin. A strange city is always lonely for a soldier far from home. This is especially true of our young men in the service who are accustomed to living in good LDS homes.

Listen to this excerpt from an actual letter received by the servicemen's committee from a young Church member serving in the navy:

"This ship is a small one, yet there are at present three LDS members aboard. Of the three, only one of us receives the *Church Section* of the *Deseret News*, and only one has received any letters, tracts, or pamphlets. Without these, and with few chances to attend meetings, we lose track of the Church, and in a short time lose ourselves. I was one of those that lost—and in my mind, what has been lost is lost for all time. I see little point in returning at this late date to the fold."

Here's another letter addressed, "Dear Brother McConkie." It was published recently in the Era. It tells the story of a young member of the Church who would rather remain alone in the barracks on week-ends than go to town with associates who do not make worthy companions. Listen to what this young man says about his lonely week-ends in camp: "During this period, you have only two things to look forward to—your Church meetings and your friends, with whom you only spend an hour or two a week—and those precious letters from back home. Very often when you need that letter or Church Section or The Improvement Era, it just isn't there."

The servicemen's program, if properly followed, will help prevent his loneliness and provide an anchor for young men while they are away from home. . . .

The rewards in this work are great because the program involves the guidance of young men during a very critical period in their lives. A serviceman told one of the General Authorities this story about the effect of a simple incident in his life:

"I was about to leave the barracks to go into town with some of the men in my barracks. We were to meet some girls, and I knew the plans were not those which would be appropriate for a member of the Church. As I opened my foot locker, I noticed a copy of The Improvement Era which had been sent to me by my bishop. I hadn't read it, nor did I read it at that time. But it reminded me of home and of my

responsibilities to myself and to the Church. I decided not to go into town, and I am sure I saved myself from a tragic mistake. I will be eternally grateful for the thoughtfulness of my bishop and for the stabilizing influence of the Church during my time in the service."

What greater reward could we ask than to be able to make such a contribution to the eternal happiness of one of our brothers? The purpose of the servicemen's program is to help our brethren and sisters in the armed services to become worthy of the blessings promised them by the First Presidency in a message to the servicemen delivered in the closing session of the 112th general conference of the Church:

"To our young men who go into service, no matter whom they serve or where, we say live clean, keep the commandments of the Lord, pray to him constantly to preserve you in truth and righteousness, live as you pray, and then whatever betides you the Lord will be with you and nothing will happen to you that will not be to the honor and glory of God and to your salvation and exaltation. There will come into your hearts from the living of the pure life you pray for, a joy that will pass your powers of expression or understanding. The Lord will be always near you; he will comfort you; you will feel his presence in the hour of your greatest tribulation; he will guard and protect you to the full extent that accords with his all wise purpose. . . . When you return to your homes, having lived the righteous life, how great will be your happiness . . . that you have lived as the Lord commanded. You will return so disciplined in righteousness that thereafter all Satan's wiles and stratagems will leave you untouched. Your faith and testimony will be strong beyond breaking. You will be looked up to and revered as having passed through the fiery furnace of trial and temptation and come forth unharmed. Your brethren will look to you for counsel, support, and guidance. You will be the anchors to which thereafter the youth of Zion will moor their faith in man."

With your help and constant attention to the servicemen's program, our young men throughout the world will feel the influence of the Church and will be instilled with the desire to be worthy of the promises made to them by the First Presidency. God grant that it may be so.

# THE PRESIDING BISHOPRIC'S PAGE

## **Quorum Adviser's Calling Demands TIME, ENERGY and TALENTS**

In the Church there are a multitude of opportunities to serve. The vast number of organizations within the Church give many an opportunity to make a real and personal contribution to the work of the Lord. And in few Church positions is this opportunity so clear and ever-present as in the position of adviser to a quorum of Aaronic Priesthood bearers under 21.

But where much is given, much is expected.

If an adviser to an Aaronic Priesthood quorum thinks his job is to deliver a lesson weekly and occasionally issue an invitation to absentee members—this much and no more—he is seriously mistaken. These duties are only the beginning. The adviser is responsible for the spiritual welfare of these young Aaronic Priesthood bearers, and since spiritual welfare is deeply intertwined with temporal welfare, he almost invariably finds himself knee-deep in the latter as well. He is an adviser, a counselor, not merely a teacher or instructor. The term “adviser” is well-chosen, for the good adviser touches and assists the Aaronic Priesthood bearer in every phase of his life.

The importance of this work can scarcely be over-emphasized. Sociologists, psychologists, and religious leaders are unanimous in their pronouncement that these years—the so-called “teens”—are the years in which men are made. The beliefs, attitudes, and habits acquired in this period remain with most of us throughout our lives. This is the time of seeking, of asking, of learning, of open minds and shifting emotions. That the proper attitudes toward God, man, and life be acquired is critical, and to the quorum adviser is given the awesome responsibility to see that they are.

The assignment is demanding; it demands the best in the way of time, energy, and talent that gifted leaders can give. And our advisers are gifted leaders—if

they weren't they couldn't begin to do that which is expected of them.

Time? The preparation and presentation of lessons is only a start, but it is a start. How much time should be devoted to such preparation? This cannot be answered in terms of hours and minutes and will vary with the individuals concerned, but in the case of the average instructor it will be several times the amount of time required to present the material. The adviser should be familiar with supplemental materials and be prepared to answer intelligently related questions as well as those directly on the subject.

Time must also be devoted to getting to know the boys and encouraging them in their work. This is probably *the* big demand on time. Inactives must be visited and encouraged; members often need to be picked up on the way to meeting; socials, in which fellowship is strengthened and actively encouraged, must be periodically held.

Then there are the meetings. Meetings with the bishopric, meetings with the ward committee, meetings with the stake committee (including stake priesthood leadership meeting) . . . all-important and all time-consuming. Aaronic Priesthood bearers are encouraged to attend priesthood meeting, Sacrament meeting, MIA, and Sunday School. A quorum adviser should set the example and also actively support these meetings.

Making assignments and following up on them are important parts of the calling of an adviser. He supervises and participates in welfare and Church service projects with the members of his quorum. Whenever possible, he should supervise through and with his quorum officers; they too have a calling to fulfil, and the adviser, although he should work closely with them, should not pre-empt their duties.

**Ward Teaching Supplement:  
AVOIDING DEBT**

Energy? If his quorum is to be active and enthusiastic, the adviser will be active and enthusiastic. A phlegmatic attitude can only result in decreased attendance, slacking interest, and disciplinary problems.

Talent? By all means, and in abundance. The adviser, like Paul, must be "all things to all men." Allow us to mention a few.

First and foremost, he must be that very special kind of leader known as a "boys' man." He must understand boys and be able to communicate with them; speak their language and enjoy the things they enjoy. He must be one with them, however, without being one of them. There is a difference—being childlike rather than childish—and it is all-important.

He must be a competent instructor. A certain acquaintance with teaching methods is invaluable. He must know how to lead a discussion and get all—the quiet and the rowdy, the youngest and the oldest—to participate on a common level. He must know the material he is to present and be ingenious in its presentation—projecting his personality but not his personal ideas.

He must also be industrious, imaginative, persistent, friendly, outgoing, and firm enough to earn the respect of his quorum. He should have a wide sphere of interests and abilities. He should be neither stiff, unapproachable, nor quick-tempered.

Above all, he should take a personal interest in each member of his quorum. He should get to know and appreciate them as individuals as well as deacons, teachers, or priests. His interest in them should go far beyond merely seeing that they attend their meetings and earn their awards (important as these might be). A full realization of this opportunity will make him an influence for good with few parallels in the Church today.

One of the greatest possessions a man can enjoy is that of freedom. Many of the finest men this world has seen have given their lives that we might more fully realize this priceless gift. Latter-day Saints are especially cognizant of its worth; it is a part of the gospel that we have jealously protected from the period of the restoration to the present day.

But even as we acclaim our right to be free, many of us are losing our freedom . . . little by little, piece by piece—not to worldly powers, but to our own bad habits and misdeeds. These are as cruelly enslaving as any dictator the world has known.

One of the most dangerous of these is debt. The fact that this often appears, at first glance, to be relatively harmless only increases its hazard.

A person in debt is not his own master. To the degree that he has taken on debts, he has sold himself into slavery—not physical slavery, perhaps, but a very real slavery nonetheless. In addition to discarding a part of his free agency, he gambles, and gambles somewhat recklessly . . . on his future and the future of the society of which he is a part. Optimism is commendable, but many have learned through sad experience that realism too is a virtue.

Debt has lost much of the moral onus that was once attached to it. The severe legal sanctions that could in the past have been invoked against debtors have all but disappeared. The growth of big business and big government have brought about deficit spending, heavy taxing, long-term buying, extensive mortgaging and other practices which have blurred the outlines which once were so clear. In this era of the inflationary spiral, even the social stigma that once accompanied the debtor has vanished. The probable explanation for this is that there are so many of them.

The leaders of the Church have remained constant in this upheaval in cautioning the members about living within their means and about the hazards of borrowing money and instalment buying. We have all heard their counsel in this matter; many of us can recall the pointed anecdotes and admonitions of that great champion of solvency, President Heber J. Grant.

When budgeting and buying, many factors must be taken into consideration. Sometimes it appears that a limited amount of debt for a limited time might be justified. But prudence and discretion must at all times be exercised. Haste still makes waste; and although a penny saved may not be what a penny saved was twenty years ago, it is still worth saving. And finally, there is no feeling quite like the feeling of being free from debt—there is something uniquely satisfying about it.



# This happy atmosphere

*Today's Family:  
Florence B. Pinnock, Editor*



The little old word "don't" springs so quickly to a mother's lips. It seems to be easier to say "don't" than it is to say, "please do." This is something to watch. Our "don'ts" can become so numerous that they become unheard. Building positive attitudes in place of negative ones is the responsibility of Mother and Dad. There is a time and a place for "don't" but not at the dinner table. All this teaching should be done day by day a little at a time in the positive vein. After a long hard day, parents are prone to sit down to dinner with a critical eye for the mistakes of their

offspring. Digestion is impaired when unpleasantness develops at the dinner table. Make dinner a happy, happy time that will be stored up in each child's memory and carried with him through life. To do this every member of the family has a definite responsibility. Tension should be dissolved in laughter and joyful conversation. Even tiny children are susceptible to the emotional climate around them and will react accordingly. This happy atmosphere depends a great deal on what is discussed at the dinner table. A good rule for conversation at this time is

never talk about the four "D's," death, debt, dirt, and disease. To eliminate these four subjects may limit the conversation considerably at first, but it will go a long way in making dinner time a happy time. Television in no way enhances this family gathering. Table etiquette and conversation techniques will never be learned eating on a tray in front of a TV set. One of the loveliest pictures in the world is a nicely set dinner table surrounded by a father, mother, and happy children.

In June this table could be placed out on a terrace or patio with colorful flowers and pottery to help paint a gay picture. June is a happy month with all summer reaching out ahead. Poets have rhymed June, croon, spoon, and moon, why don't you this month make poetry with the wonderful fresh vegetables and fruits coming onto the market?

Any vegetable can be a choice dish. The family will learn to enjoy eating every variety if you cook each vegetable with love and tenderness. Vegetables aren't to be drowned in quarts of salted water. This way they lose their minerals and vitamins along with their delicate, fresh flavor. Specialize in cooking and seasoning vegetables just right and watch even the most common and homely vegetables grow in popularity on your dinner table.

The first and most important rule is not to overcook. For most vegetables use a very small amount of boiling salted water and cook covered until just tender. With strong flavored vegetables cook uncovered in just enough boiling water barely to cover. We naturally lose some minerals and vitamins in the water so never throw it down the sink. In some homes the sink receives much more nourishment than the family.

At this time of year obtain the very freshest produce possible and forget about the frozen and canned variety during this growing season. Be creative in your preparing of vegetables. Use that artist's touch in cooking and seasoning them just right. Never forget the wonderful treat of eating raw vegetables fresh from the garden. Here are a few suggestions of vegetables cooked and seasoned with a flair.

#### *Summer Medley*

2 cups of shelled new peas  
10 tiny new potatoes, pared  
1 bunch fresh green onions, cut into 1 inch pieces  
Sprig of mint  
1½ cups thin white sauce  
½ cup grated American cheese

Cook potatoes and mint in a small amount of boiling salted water for about 15 minutes, add the onions and peas and continue cooking until vegetables are just

tender. Remove mint and drain, using liquid in the white sauce. Arrange vegetables in a casserole; add the white sauce, top with cheese. Brown in 375 degree F. oven.

#### *Garden Potpourri*

Circle a large tray with ruffled lettuce and center it with a bowl of dieter's dressing. Then fill in on top of the lettuce with as many of the following fresh vegetables as you can gather together: radishes, little whole carrots, cucumber sticks, celery slivers, young peas in the pods, new tiny wax beans, cauliflower, green onions, slices of zucchini, tomato wedges, and thin strips of turnips. Serve this beautiful, colorful tray proudly as an accompaniment to a hot fish casserole.

#### *Dieter's Dressing*

1-8 oz. can of tomato sauce  
1 tablespoon lemon juice  
1 tablespoon garlic vinegar  
1 teaspoon onion salt  
Dash of dill and celery seed  
½ teaspoon Worcestershire sauce  
¼ teaspoon pepper

Combine all ingredients in a jar with a tight fitting lid and shake thoroughly. Chill.

#### *Garden Fresh Peas*

Shell 2 pounds of fresh peas. Reserve about 6 green pods and place them in a pan with 2 or 3 fresh green lettuce leaves and the shelled peas. Add 3 tablespoons of butter, 3 tablespoons water, and ½ teaspoon salt. Cover tightly and cook until just tender. Remove the lettuce and pods, add a dash of freshly ground black pepper and serve hot.

#### *Peas Plus*

Add a dash of nutmeg and 1 cup picked little onions to 2 cups of cooked new peas. Serve piping hot.

#### *Minted Peas*

Add ¼ cup of chopped fresh mint the last 2 minutes of cooking new peas. Season with salt, butter, and a dash of freshly ground pepper.

#### *Peas for Lamb*

Cook new peas just until tender. Fold in ¼ cup of mint jelly, heat and serve.

#### *Young Green Beans*

Wash, remove ends and strings, cut crosswise, in 1 inch pieces, or shred lengthwise (Frenched). Cook,

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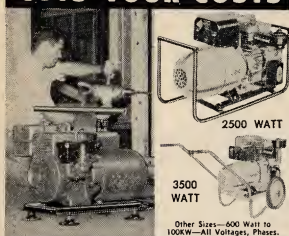
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covered in a very small amount of boiling water for 20 or 30 minutes—just until tender and serve immediately.

### Seeded Green Beans

Top hot cooked green beans with a generous spoonful of commercial sour cream and sprinkle with caraway seeds.—Good with baked ham.

### Hot Green Beans

Top hot cooked green beans with horseradish-flavored whipped cream, sprinkle with paprika.

### Southern Beans

Toss hot cooked string beans in garlic-flavored butter. Garnish with chopped peanuts and chopped pimiento.

### Mustard String Beans

Add a tablespoon of melted butter and a tablespoon of prepared mustard to hot string beans.

### Young Carrots

Wash and pare or scrape. Leave whole, slice, or cut in strips. Cook in small amount of boiling water seasoned with salt and a dash of sugar. Young carrots require about 15 minutes of cooking.

### Variations:

Add chopped mint to glazed carrots.

Add 2 cups of cooked mashed carrots to 1 cup drained apple sauce and 4 tablespoons butter, salt, pepper. Whip until very light.

Pour over cooked carrots a sauce made of 3 tablespoons melted butter, 1 tablespoon lemon juice, and 3 tablespoons chopped parsley.

Add cooked sliced carrots and chopped ripe olives to a medium thick white sauce.

### Tasty Zucchini

Slice and sauté zucchini in a small amount of butter just until it loses its crispness. Then sprinkle lightly with finely chopped spring onions and a dash of vinegar. Don't start preparing this dish until the family is about ready to sit down at the table.

### Chicken Broccoli

1 can of condensed cream of chicken soup  
½ cup of milk  
1 pound broccoli, cooked and drained.



Blend milk in soup and simmer for about 2 minutes. Pour hot chicken sauce over broccoli and shred some cheese on top. Serve.

#### Parsley New Potatoes

Cook 10 tiny new potatoes in boiling water to which 2 sprigs of mint and salt has been added. When the potatoes are barely tender, remove the mint and add a mixture of 4 tablespoons melted butter, 1 teaspoon lemon juice, and  $\frac{1}{4}$  cup minced parsley.

#### Scalloped Potatoes

1 can condensed cream of mushroom soup  
 $\frac{1}{2}$  cup milk  
 $\frac{1}{2}$  teaspoon salt  
Dash of pepper  
2 tablespoons minced onions or chives  
3 tablespoons minced parsley  
5 cups sliced cooked potatoes  
3 tablespoons butter

Blend milk into soup well and heat. Add salt, onion, pepper, and parsley. Arrange a layer of potatoes in a greased 2 quart casserole; pour in half of the mushroom sauce, repeat layers. Dot with butter, cover, and bake in 375 degree F. oven for about 30 minutes—remove cover last 10 minutes of cooking.

#### Paprika Potatoes

8 medium sized potatoes  
2 tablespoons bacon fat  
 $\frac{1}{2}$  cup corn flake crumbs  
 $1\frac{1}{2}$  teaspoon paprika  
 $1\frac{1}{2}$  teaspoons salt

Pare potatoes, brush with melted fat, roll in mixture of crumbs, paprika, and salt. Bake covered in greased pan at 425 degrees F. for about 45 minutes or until tender. Remove cover last 10 minutes of baking.

#### Tiny Beets with the Greens

Clean and wash thoroughly, do not cut off tiny beets. Cook covered in a very small amount of boiling, salted water. Turn with fork from time to time. Drain, sprinkle with melted butter, a little lemon juice, and a dash of nutmeg.

#### Orange Beets

2 cups of cooked sliced beets  
 $\frac{1}{2}$  cup sugar  
1 teaspoon salt  
1 tablespoon cornstarch

Gold Ribbon Winner from Wyoming gives you an easy refrigerator recipe for

## Crispy Cookie Cake

"You'll love this easy new refrigerator way to bake," says Mrs. Carl Hageman of Douglas, Wyoming, who won the Gold Ribbon for yeast baking at the Wyoming State Fair. "There's no kneading, no fuss. You mix the dough and leave overnight in the refrigerator. Next day bake crispy cookie cake with that wonderful flavor only yeast can give. Of course use Fleischmann's Active Dry Yeast . . . it's fast and easy, the kind we prize-winning cooks like best."



### Crispy Cookie Cake

1 package or cake Fleischmann's Yeast, active dry or compressed  
 $\frac{1}{4}$  cup warm, not hot, water (cool to lukewarm for compressed yeast)  
4 cups sifted flour  
1 teaspoon salt  
1 teaspoon grated lemon rind  
 $1\frac{1}{4}$  cups sugar  
1 cup (2 sticks) Blue Bonnet Margarine  
2 eggs, beaten  
1 cup milk scalded and cooled to lukewarm  
1 tablespoon cinnamon

In a small bowl, dissolve yeast in water. In large bowl combine flour, salt, lemon rind,  $\frac{1}{4}$  cup sugar. Cut in margarine with fork. Combine eggs, milk, dis-

solved yeast and add to flour mixture. Combine lightly. Cover tightly. Refrigerate overnight. Divide dough in half. On floured board roll each piece into 18 x 12 inch rectangle. Sprinkle with remaining sugar mixed with cinnamon. Roll up tightly beginning at wide end. Cut each roll into 1 inch slices. Place cut side up on greased baking sheet. Flatten with palm of hand. Bake at 400°F. about 12 minutes. Makes 36.



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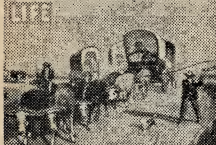
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### ON BEING A LADY

#### The Golden Rule

Twenty-one young men were brought together to discuss the girl of their dreams. Wouldn't it have been fun to listen in without being seen? The next best thing is to have a report of this meeting. They made a list of the things they admired most in girls. All twenty-one of them somewhere on their list mentioned personal appearance, and they all added, "doesn't mean beautiful, but it does mean being clean, neat, well-groomed, and smart-looking." Just as many listed a good moral character, adding, "We like a girl with ideals and standards and the courage to stand up for them." Then came intelligence, next personality, meaning especially a sense of humor and a happy disposition, then they listed being a lady, clarifying this by saying they wanted a girl who knew how to act under all conditions, "She must be gracious, kind, and thoughtful."

Does this list surprise you? Those fellows were leaders at their schools in activities and in scholarship. Any



one of them was the kind of fellow you would want to know. Now let's list again the five things they admired most in girls: good personal appearance, high moral character, intelligence, personality, and being a lady. Some other qualifications mentioned frequently were: good conversationalist, cultured, ambitious, good mixer, good background, femininity, loyalty, and good common sense.

How do you qualify? Check yourself on each attribute mentioned. Now what can you do about you? First, you must really want to be that wonderful kind of person enough to be willing to work hard at it. Second, take a clean piece of paper and make two headings: One, how can I make the outside of me the best possible me? Perhaps you would list under this heading: be clean, be well-groomed, stand tall, walk like a beauty, be graceful, be modest, be happy, be sure your smile is showing, etc. Two, how can I make the inside me the best person possible? Maybe you would then list: be wide-awake, be aware, be in the know, be interested, be appreciative, be sincere, don't try to borrow someone else's personality, build a better one of your own, be active at Church, school, etc., be kind, be spiritual—never being ashamed of your Church, set your own standards and stick to them, etc. Your list will be twice this long. Next write down concrete things you can do to carry out these different goals. Then all you have to do is start working. Each day will lead you nearer to being that girl you are dreaming about.

In all this doing always remember you are somebody very special, don't waste yourself, be that lady you were intended to be. Never forget that wonderful rule of doing to others what you would like them to do to you.

## NOSTALGIA

by O. M. Detty

Do young lads still go fishing down by the old red bridge,  
Squeeze mud through bare, brown toes, pick wild berries on the ridge,  
Or, in winter, hunt rabbits through a sifting of snow,  
Prowling through the woods with their dog?—I would like to know.

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## Are You Talking with Them or to Them?

(Continued from page 391)

encourages the thought process but sets the stage for discussions that follow.) This teacher presents the problem, then asks a question such as "What should this girl do?" or, "What would you advise her to do?" or, "What would you do if you were in her position?" The teacher makes certain, however, that the problem is realistic and challenging enough to give real food for thought. A situation, for example, in which a girl has to decide whether or not to go out with a popular fellow who has a reputation for "necking" will certainly stimulate more thought and a more constructive discussion than a less subtle problem such as whether or not she should help rob a store. The first situation, if handled skilfully, can help young girls to decide for themselves the standards they will set for judging the kind of fellows they want to date and not, incidentally, point up some important lessons to the boys in class.

When asking opinion questions, such as those indicated above, it is important to let everyone have his say. Even if the teacher feels a certain answer is wrong, he should control the immediate impulse to correct it. A well-directed question, such as, "Do you feel the same way, Mary?" (and the teacher should be reasonably sure that Mary doesn't feel the same way), can sometimes be more effective than an immediate "you're wrong." The teacher mentioned above always ends discussions with a teacher's summary of what has been said, and makes this her opportunity to reinforce the most thoughtful and constructive suggestions that have been made. This, she finds, adds more authority to her statements and opinions, for many of them have already come from the class itself.

A teacher of college students and adults has found that a slightly controversial statement written on the board can often stimulate a good discussion. He warns, however, that such a statement should be carefully chosen and certainly not of the type that would tend to undermine faith. His technique is to write a statement on the board before the class arrives. When it is time to begin

the lesson he merely nods toward the board, then asks the class something like, "What do you think," or "How many disagree?" and "why?" It is only natural that the discussion which follows will eventually bring him to a position where he can ask the more important questions.

The effectiveness of these discussions, however, depends on a most important trait in the teacher, the ability to avoid what might be termed "repressive authoritarianism." A teacher must be positive in his opinions, of course, but he must also make each member of the class feel that his contribution is appreciated. The teacher's summary, which should always follow a controversial discussion, is the logical place for final answers. A discussion, however, is built on the assumption that there will be a variety of opinions on the subject. Furthermore, even a wrong answer may have the basis of a good idea within it, and the astute teacher who points this out in the summary may go a long way toward showing a backward student that he is, after all, appreciated. During the discussion period the teacher needs merely to ask someone else's opinion, keeping his own participation to a minimum. The idea behind a class discussion is that all participants are intelligent enough to think for themselves, and to change their opinions if necessary. Repressing their incentive to talk by immediately rejecting any wrong answer will defeat the purpose.

The ultimate success of a class discussion largely depends upon the kind of questions the teacher asks. These must be as carefully prepared as any lecture material. Questions of fact (who? what? where? when?) are important, but are hardly the type that stimulate original thinking. "Thought" questions (why? what would you do if . . . ? how would you feel if . . . ?) are better keys to student attitudes and generally stimulate more meaningful discussions. In teaching Church history to teens one teacher recognizes the need to build appreciation for the problems of past leaders by posing similar problems for the student. To stimulate appreciation for Joseph Smith's problems in connection with the Book of Mormon, for example, he first reviews the historical facts in as interesting a manner as possible, then builds his

class discussion around questions such as the following:

"In what way would seeing an angel make a change in your life?"

"Suppose something like this happened to you tonight—how many people would believe your story?"

"Suppose no one believed you—how could they best find out whether or not you were telling the truth?"

(Passing around a Bible or Book of Mormon in a foreign language. . . .) "What would you do if I told you to bring the book back next week with the first ten pages correctly translated into English?"

"Joseph didn't even have a dictionary of the language on the gold plates, and the Lord didn't tell him what words to write. What problems do you think were his?"

"What value is there in solitude?" (No one else was in the same compartment with him while he was translating!)

Questions such as these are per-

## HER WEDDING DAY

by Ruth Linnea Erickson

The bride and groom have left; the guests are gone;  
And here within her room there lingers on  
The unpredictableness that was hers  
Of dreams and hopes that kept her heart astir.

I touch her scattered things, the much accented  
Signs of haste; the air still sweetly scented;  
Then open up her album on the shelf,  
Seeking those dear portrayals of herself.

A teardrop falls, as now from page to page,  
From babyhood through every varying stage,  
I linger over keepsakes. Time is then,  
Of precious years I'll never see again.

I weep; and yet my mother heart is glad  
That love can bring to her these joys I've had.  
Blessing my darling, I turn out the light,  
And peaceful minutes fill the wells of night.

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sonal thought questions, rather than questions on the sequence of events. The students have been exposed previously to the facts, and these are now used as foundation material for the main structure—the personal appreciation.

A few more suggestions on the questioning process are important. Questions should include only one main point for discussion. They should be short and simply worded, so that they can be distinctly understood. Students who seem reluctant to participate will not usually take offense if the teacher simply calls on them, but it is often a good technique for him to indicate before he asks the question that he wants Mary or Bill to answer it. Another way to cope with this problem is the "card method," whereby the enrollment cards are kept handy, and the teacher makes it an occasional practice to ask questions according to the names on the cards.

Finally, questions must be asked as though the teacher confidently expects an answer. He should avoid the impression that this is a test or that he is trying to show off what he knows. Students are anxious to reveal what *they* know, and the teacher's task is to give them confidence by allowing them to express what they know, to give them insight by allowing them to hear other ideas, and to give them understanding by helping them to form conclusions. This can only come from a teacher who talks *with* his students, rather than *to* them.

### *These Times*

(Continued from page 372)

of the economic offensive plays on the following deep-rooted sentiments in the less developed countries:

1. *The Desire for Economic Development and Higher Living Standards.* This sentiment is generally translated into the desire for industrial development.

2. *Dissatisfaction with the Terms of Trade.* The USSR has even gone so far as to buy raw materials it does not need—Burmese rice, Sudanese cotton—in order to win over the less-developed countries, although it has at times resold these products at cut prices in the markets of the producing countries.

3. *Dissatisfaction with the Terms of Western Aid.* Soviet propaganda

criticizes interest rates on Western loans and credits which are characterized as a means of "exploiting" the less developed countries and keeping them in "economic bondage."

World political domination, of course, remains the ultimate Soviet objective, but the present phase probably does not contemplate early communization of even the principal target countries.

In the current phase of the offensive any approach other than the "correct" one would be self-defeating, and Russia is at present probably satisfied with attaining interim objectives considerably short of political domination.

### *"The Nature of the Offensive"*

Since 1954 the Soviet-bloc countries have concluded agreements with 18 of the less developed countries outside the Soviet orbit which provide for the extension of an estimated \$2.4 billion in intermediate and long-term credits and grants. Of this total, about \$782 million consists of credits for the purchase of Soviet-bloc arms extended to Egypt, Syria, Iraq, Yemen, Indonesia, and Afghanistan. The remaining \$1.6 billion for economic purposes includes \$163 million in credits to Yugoslavia, which, as a Communist country outside the bloc, represents a special case. Communist China is the only bloc country providing grants of any consequence. It has granted \$61 million to Cambodia, Ceylon, Nepal, and Egypt.

The USSR is providing about \$1.6 billion of the total credits, European satellites about \$650 million, and Communist China about \$120 million including grants.

*Interest Rates.* One of the features of Soviet credits to less developed countries which has attracted great attention has been the low interest rates, typically 2 or 2.5 percent.

*Military Assistance.* Of the \$782 million in block military credits, a large part has gone to Egypt and Syria.

*Technical Assistance.* Technical assistance provided by the Communist bloc is closely related to its trade and credit activities. About 4,000 technicians spent a month or more in 17 less developed countries during the last half of 1958. Another



2,900 technicians and students from the less-developed countries have gone to Soviet bloc countries for study and training during the past few years.

"How dangerous, how extensive, how effective the Communist economic offensive may become still remains to be seen. Should it fail, it is safe to assume that other ways of achieving the Soviet goal of world domination will be tried."

To this digest may be added the following statement from Allen W. Dulles, quoted recently by John J. Corson\*:

"In the short space of thirty years, the Soviet Union has grown from a relatively backward position into being the second largest industrialized economy in the world. While their headlong pace of industrialization has slowed down moderately in the past few years, it still continues to be more rapid than our own." And Krushchev has stated that: "The Soviet Union intends to outstrip the United States economically. . . ."

According to Mr. Corson, the US Committee on World Economic Practices (The "Boeschenstein Committee") has proposed a five-part answer to these questions.

*First*, the enlistment of private enterprise in the development of the underdeveloped countries.

*Second*, the development task is so great that aid from this country—private or public—alone will not suffice.

*Third*, the creation of an Office of Private Participation to serve as the central point in government concerned with assuring that private enterprise is used as fully as possible in bringing about economic development. (Such an "Office" has been created within the International Co-operation Administration.)

*Fourth*, the present fragmentation and division of responsibility for foreign aid among many departments, agencies, and committees of our government should be corrected.

*Fifth*, the committee pointed up the simple fact that overseas "actions speak louder than words." It declared that the creation in the less developed countries of a broad "understanding of the United States, its institutions, and its aims is as important as economic assistance."

\*Mobilizing for the Real War—The Economic War (1959), a paper prepared for the National Association of Manufacturers.

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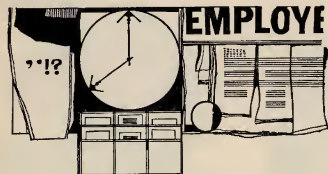
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# The Last Word



Freedom: being able to do what you please without considering anyone except the wife, police, boss, life insurance company, state, federal, and city authorities, and neighbors.

When I applied for that job, the manager had the nerve to ask if my punctuation is good.

What did you tell him?

I said I'd never been late for work in my life.

Henry Ford, industrialist (1867-1947): "If I can make men of my people, my business will take care of itself. Everything I can do to help them ultimately benefits me. The more money I spend on them, the more enthusiasm they will have for my interests, and the more money they will make for both of us."

A. J. Cronin, English physician and novelist, London, England: "Great achievements are never won the easy way, but through rigorous self-control. The great pianist Paderewski summed up a life of unrelenting effort in this remark: 'Before I was master, I was slave.'"

Checking on an applicant's references, the employment office phoned one ex-employer and asked:

"During his stay with you, was he a steady worker?"

"Yes, steady in a way," the voice on the other end replied. "To tell the truth, he was motionless."

Brother (after a quarrel): "Sis, I'll meet you half-way."

Sister: "How?"

Brother: "I'll admit I'm wrong if you'll admit I'm right."

The doctor rushed out of his study. "Get my kit at once!" he shouted.

"Why, Dad," responded his daughter, "what's the matter?"

"Some fellow phoned. He can't live five minutes without me," gasped the doctor, reaching for his hat.

His daughter breathed a sigh of relief. "Just a moment," she said quietly. "I think that call was for me."

I am of the opinion that my life belongs to the whole community, and as long as I live, it is my privilege to do for it whatsoever I can. I want to be thoroughly used up when I die, for the harder I work, the more I live. I rejoice in life for its own sake. Life is no "brief candle" for me. It is a sort of splendid torch which I have hold of for a moment, and I want to make it burn as brightly as possible before handing it on to the future generations.

—George Bernard Shaw.

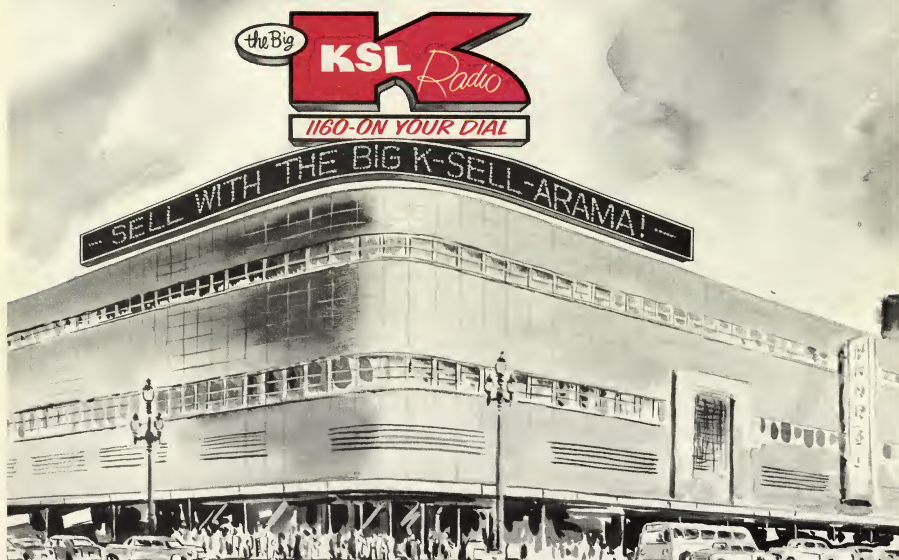


Woodrow Wilson, twenty-eighth President of the US (1856-1924): "The history of liberty is a history of limitation of governmental powers—not the increase of them. When we resist, therefore, the concentration of power, we are resisting the processes of death, because concentration of powers precedes the destruction of human liberties."



Arnold Toynbee, distinguished British historian, London, England: "Religion holds the solution to all problems of human relationship, whether they are between parents and children or nation and nation. Sooner or later, man has always had to decide whether he worships his own power or the power of God. When threats force him to look at the limitations of his human power, he's often ready to seek his spiritual one. What we need is patience and awe of God's plan in human history!"

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